James Harris d: d
Dr Moreton —

OF EDUCATION.

Especially of

Young GENTLEMEN.

In TWO PARTS.

By *OBADIAH WALKER*, D. D.

The Sixth Edition, Enlarged.

LONDON,

Printed by *H. Gellibrand*, for *Richard Wellington* at the *Lute* in *St. Paul's* Church-yard: And are to be Sold by *Francis Hicks*, Bookseller in *Cambridge*. 1699.

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THE PREFACE.

IT is not the Deſign of this Diſcourſe to intrench upon any Knowledg already diſpoſed, and appropriated into Arts and Sciences, as they are at this time delivered; but only to propoſe ſuch things to Conſideration and Uſe, as, lying ſcattered and in common, are leſs cultivated and regarded. For this Reaſon 'tis in vain to expect Accurateneſs of Method or Stile; but the firſt part is almoſt wholly writ in manner of *Eſſays*, the ſecond of *Aphoriſms*;

phoriſms; the Stiles moſt free, looſe, and unſcientifical.

The moſt uſeful Knowledge is that of a Man's ſelf; and this depends upon that more univerſal conſideration of, *Quid homo poteſt*; naturally, and artificially, *i. e.* what Abilities are in us originally, by the Gift of God; and what attainable by our own Induſtry. And both theſe in order to *Knowledge* or *Action*. To advance this Diſcovery, it is hoped that theſe Papers may contribute ſome Hints and Steps; whereby others may proceed to perfect the whole Building. Which who ſhall effect, or but conſiderably promote, ſhall perform a Service as acceptable, as beneficial to Mankind.

The

The Preface.

The perfecting of a Young Man in *Science* and *Speculative Learning* is the buſineſs of ſo many Books and Perſons, that it ſeems ſuperfluous to engage in that part of Inſtruction. It was therefore thought more uſeful to furniſh ſome Rules and Principles of *Active Life*; as being that, whereto Gentlemen ſeem more diſpoſed both by their Births, and general Inclinations; and whereto alſo little Aſſiſtance could be expected from our ordinary Speculation. I have therefore rather chuſed to gather up diſorderly, and bind together, ſuch ſcattered Counſels and Notions, as have occurred either in Obſervation, or in ſome *Italian Writers*, not ordinary amongſt us. If any Perſon ſhall hereby be any whit

forwarded toward the attaining the great End of his Creation, 'tis all that is here aimed at. Almighty God give Succeſs according to the Riches of his Goodneſs. *Amen.*

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OF EDUCATION

CHAPTER I.

Neceſſary to Learning, 1. Capacity. 2. Inſtruction. 3. Practice. The two laſt of which are comprehended in Education.

1. THAT a Man may attain Perfection in any Art, Science, or Virtue, three things are requiſite. 1. *A natural Ability, Power, or Capacity.* 2. *Art, or Inſtruction.* 3. *Exerciſe and Practice. Capacity* conſiſts, 1. in *Fancy* or *Invention.* 2. *Memory*, and 3. *Judgment*; of which we ſhall ſpeak at large hereafter. And theſe in ſeveral perſons are very different. For granting what ſome Philoſophers ſay, that they are *originally* equal in all Men, as being the Soul it ſelf; yet in reality, becauſe every Soul comes into a Body endued with various Diſpoſitions; and the Organs, which the Soul employeth, and are as neceſſary to the producing its Operations

Operations as the Soul it ſelf, are not in all equally well diſpoſed; there ariſeth great *variety of Capacities*, and *Abilities*: God Almighty diſtributing theſe his *Gifts of Nature* to every one in what meaſure himſelf thinks fitteſt.

2. I know there are, who accuſe the divine Providence, as more nigardly or ſparing towards *Men* than other *Animals*; which, without *teaching*, know not only what is ſufficient for their *Subſiſtence*, but ſome things alſo which Men learn by *long Imitation*: as, to go, to ſwim, to expreſs their Paſſions and Thoughts: yea, and ſome manual Arts, which are in us the *effects of Education*, are in Beaſts the *actions of Senſe or Inſtinct*. But truly this Complaint is without reaſon: for if we think *Impotency* to be an *Advantage*, and thoſe Creatures to be in the *beſt condition* who have *leaſt to do*; it is true that Beaſts are happier than Men, and Vegetable than Animals. But if every thing be *made for Action*, and the more *able it is to work* the more *noble*; if *plus poſſe* follows, and argues *nobilius & perfectius eſſe*; then is our condition infinitely the better; as not only having *more*, but *more various*, *more ſublime*, *and more difficult* Operations. It is neceſſary for Beaſts to be born with Hair, Feathers, Scales, or Shells, becauſe they had not the *Ingeny* to make themſelves *Garments*; which, to their very great convenience, they might *alter according to the Seaſons*: nor had they the knowledge of *creating Fire*, *building Houſes*, and the like. Nature furniſhed them with *Beaks*, *Claws*, and *Horns*, becauſe they could never arrive to find out a *ſtone*, to be *melted* and *framed* into *all ſorts of Inſtruments* and *Utenſils*. Their Knowledge ariſeth no higher than of what is *pleaſant* or *painful*; they apprehend not *convenient*,

or *inconvenient*: *juſt* or *unjuſt*: *happy* or *miſerable*. God, as a Maſter of a Family, gives the *Servants* their *ſet Salary*, and *employs them*; but his *Children* he *educates* and *inſtructs* to *command* and *diſpoſe*, not *their own* only, but even the Faculties of *all the other*: therefore were Beaſts to live by *Nature*, but Man by *Art*. *Beaſts* were to be perfect at firſt, that they might be preſently employed; *Man* by *habits* of his own acquiring. For *Beaſts*, beſides their Suſtentation in this preſent Life, were to expect no other recompence; but *Man*, by his labour was to merit, and by well employing his Abilities to inherit, a *Reward*, and that *eternal*. He made indeed no Creature which he endowed not with *ſufficient* Abilities for the uſes of their Creation; and moſt alſo with a power to *better* and *advance* them by aſſiduous practice: but the *end of all inferior Creatures* was comprehended in their *Actions of Life*, for the conſerving and propagating *that*. But Man he created capable of a *ſupernatural Employment*; of a Life to be continued infinitely *beyond* and *above* this ſmall moment; and of Operations ſublimer than providing for the Belly. And therefore he adorned him with Faculties accordingly; an Ability to *diſcern* betwixt *good* and *bad*, *Virtue* and *Vice*, *Reflection* upon his *own Actions*; an Underſtanding capable to *know* and *comprehend* the *whole World*; and more than that alſo, *to be preſent* to all *paſt*, and *future*, as well as *preſent things*; to multiply a *ſmall inconſiderable* Propoſition to *infinity*; and to *know him* who *exceedeth all Knowledge*.

3. NOR are theſe Faculties even *in Infancy* (though imperfect) altogether *obſcure*. For as ſoon as they have Strength (with which Beaſts are born) they do more than *Beaſts*; they exert greater

greater Teſtimonies of Nature's Bounty, framing themſelves *Human Actions*, whereas Beaſts work only according to their *own kind*. For even the nobler Faculties ſhew themſelves betimes; *Fancy* in *imitation of others*; *Memory*, in *retaining* what is imitated; and *Judgment*, in *ſelecting* certain Actions and parts of Actions for their imitation, which are the Principles and manner of all Learning. I deny not, but ſometimes there is ſuch *Impotency*, or *Defect* in the Organs (which alſo I doubt not more frequently, if not always, to be a Diſeaſe, and often curable by a diſcreet Phyſician) as renders the Subjects, according to the degrees of the Indiſpoſition, *unfit* or *uncapable* of any Inſtruction and that all labour beſtowed upon them is loſt: or at leaſt ſo unapt are they, as it is not *tanti* to employ ſo much Induſtry as is requiſite to render them *indifferently*, like other men. Neither is this exact *difference* of *Capacities* always (in Childhood eſpecially) ſo *eaſily diſcerned*, as it may be with *converſation* and *tryal*. Let the *Educator* therefore think himſelf to be but as a *Midwife*, who cannot bring forth a Child, where there is none; but where there is, can aſſiſt the Birth, though the Mother be ſickly, and the Child infirm. And as it is loſs of Labour to *ſow* where there is *no Soil*, and *as* where the parts are meaner, the greater meaſure of cultivating by Inſtruction and Practice is requiſite; by which even mean Parts may be bettered: *So* where there is a greater meaſure of Parts, *leſs Inſtitution* and *Exerciſe* will advance in them a *greater Harveſt*, and *great Induſtry* will raiſe them to *Admiration*. Of theſe ſeveral *Degrees*, it is diligently to be conſidered, that ſome have a *bare Capacity*, ſufficient to be inſtructed, moving only as they are drawn; who, like *Bottles*, render no more than

than is just put into them. Others have a *great Inclination* to Knowledge, running, when once set in the way, either to any, or some one Science in particular; and having the Grounds and Principles given, they are able to *raise Conclusions*, gather *Corollaries*; and having the *Foundation* laid, *build* up the rest themselves. Others (tho few) are as *Automata*, αὐτοδίδακτοι, their *own Masters*; and have a *Genius*, or somewhat extraordinary, to assist them. Which who so have, and withall a Probity of Affection, and willingness to take Pains, they seem set out by God himself richly fraught for his Glory, and the good of Mankind. It is also to be observed; that, where there is a *great Indisposition to one Study*, (as many times there is, some being by Nature more *inventive*, others more *retentive*; some very *active*, others *slow*, &c.) it is seldom worth the labour to strive to introduce the *contrary to such Inclinations*. *Amended* and *bettered* such Persons may be, but *totally cured* they rarely are; and in their own way they may prosper excellently, with less pains. I speak not here of Inclination to Virtue or Vice; for there is no Man so disposed, but he may be virtuous if he please, as shall be shewed hereafter. This of Capacities.

4. BUT the best *Capacity*, without *Instruction* by Precepts and Examples, to which are subservient *Exhortation*, *Admonitions*, *Threatnings*, *Corrections*, &c. is ready to spend it self upon *low*, *mean*, and many times *vicious*, Employments: as the *best Ground*, except tilled and sowed with profitable Seed, produceth only *ranker Weeds*. *Satis norunt prudentes* (saith *Pasch. in vita Ybrach.*) *virtutis & vitiorum*,

vitiorum ſemina cum naſcendi origine copulata, vi educationis, in alteram partem neceſſario emicare: adeo ut bonum eſſe non a natura datum, ſed arte ſit quæſitum, ac proinde bene inſtitui ſit efficacius quam feliciter naſci. His meaning is; That *Parts* are *indifferent* of themſelves to produce Good or Evil; and *great Parts* (as *Themiſtocles* was told by his Maſter, *fili, tu nihil mediocre eris, ſed vel magnum patriæ lumen, vel magna peſtis*) are fitted for *great*, whether *good* or *bad*, Undertakings; *great Errors* and *Wickedneſſes* proceeding only from *great Wits*. *Education* and Diſcipline from our *Manners*; and that only every one *knows* which he is *taught*. The Faculties of the Soul can work of themſelves; but as not except upon an external Object, ſo neither to the *utmoſt of their Power*, without *Imitation*; nor in the *beſt*, i. e. the right and true *manner*, but by Inſtruction. We are *born* with Hands, Feet, and Tongue; and have *by Nature Power* to write, dance, and ſpeak; yet none of theſe can we do, except aſſiſted, ſuſtained, and formed by either thoſe, whom we *ſee ſo to employ* the ſame members; or by thoſe, by whom we are, as ſoon as Strength permits, *taught* and *moulded* into *ſuch Habits*. So all Men are *born* with *Reaſon*, but have not the *uſe* of it at firſt. And when we begin to ſerve our ſelves of it, it is ſo weakly, that we are eaſily overcome by *Senſe*, which till then hath guided us. And, if at this *dangerous Conjuncture* we be not aſſiſted, 'tis much to be feared our *Reaſon* will be but of ſmall uſe to us: eſpecially ſince we find great ſtore of *Tracks* and Encouragements in the broad *way of Pleaſure*, and therefore ſhall be unwilling to leave it for the narrow, rough, and *unbeaten Routtes* of *Induſtry* and *Labour*. It is true, that Perſons of *very great Parts* can, out of their *own Obſervation*, (for ſo all Scien-

Sciences at first began) or when they arrive at Years of Discretion by the *help of Books*, (that is, other Mens Experience) advance *without a Teacher* to a considerable perfection. As *Lucullus* is said to have come into *Asia* an *excellent General*, who departed from *Rome* an *unexperienc'd Soldier*. The same is also storied of the *Lord Deputy Montjoy*. Though, to confess the truth, these Instances are not very rare; for (which seems strangely absurd) there is no Art, to obtain which less diligence is used than this of *Soldiership*, though of the greatest consequence. But we had lately a Person, who *without* any *experience* in *Navigation*, by Reading and Study, at the very *first Essay of his Art*, happily and discreetly *commanded* a *Ship* to the *East-Indies*. Some commend only *Practice*; others think *Reading* sufficient; both to blame: joined together they do best. *Reading* advanceth more, and sooner than *practice* alone. A *Reader* is more universal, better for *many things*; more accurate and observant in his Practice: A *Practicer's Knowledge* is in a *shorter compass*, in ordinary cases, and is longer before it come to perfection. *Reading* is *other Mens experience*, which by Meditation and Practice becomes *our own*; but it makes us somewhat *too exact*, and to expect all things should fall out according to *our Imaginations*; whereas the *World in fancy* is much different from that in *reality*; not clothed with those Particularities and Circumstances which are either parts of, or inseparable from it. Though *Reading* however be good, yet 'tis best with those who have already had an *Instructor*; who can apply his Precepts and Advices to all Accidents, supply Defects, answer all Doubts, retrench

trench Exceſs, inculcate what is neglected, call mind what is forgotten, and ſet his Charge in ſtraiteſt and neareſt way.

5. YET both *Capacity* and *Inſtruction* are eſſ leſs without *Practice* and *Exerciſe*; which ſiſts (according to the nature of the things to learned) in *Meditation*, thinking, or contrivi *obſerving* others Practices; and actual *trying* working. *Precepts* ſerve very well for a Gui but advance not the Guided, except himſelf low them; they facilitate the beginning and p greſs, but the Perſon himſelf muſt ſet to his o Endeavour, if ever he intends to attain Perfecti Never have I ſeen Parts, how great ſoever, wi out Induſtry and Study to produce any Good much Evil indeed I have known proceed fr thence. Such Perſons may prove ſometimes *pl ſible Diſcourſers*, and of an *agreeable Converſation*, ordinary Companies, for a time, till their *St* be ſpent. But it is Induſtry and Exerciſe, t renders a Man *knowing* and *ſolid*; that mak him not to fear to be asked a Queſtion in wh he profeſſeth. And if *Induſtry* be neceſſary *great*, much more to *mean*, Parts; which it be tereth and advanceth to Perfection and Hono And ſince to have great natural Parts is not *our Power*, but we muſt be contented with thoſ which God hath *given* us; we muſt ſet our reſ upon our *Labour* and *Induſtry*, for correcting ou bad, bettering our indifferent, and perfecting our good, *Inclinations*. And of this (the uſe and profit we make of our Talents) muſt we give a ſevere Account. Nothing *changeth* Nature, but another Nature, *Cuſtom*; not force, not reward, not paſſion. Our *thoughts* are according to our *Inclina-*

Inclinations, our *Diſcourſe* and *Speeches* according to what we *have learned*, but our *Actions* according to what we have been *accuſtomed*. How often do we ſee men promiſe, vow, engage, yea and reſolve to change, *v. g.* an ill habit, and yet continue to do as they did before? How many ſee we daily, who began well, and, as long as they took pains, profited exceedingly; but when truſting to the goodneſs of their parts, and that ſmall ſtock of Knowledge laid in before, not improving it farther, but giving themſelves liberty of Mirth and Pleaſure, have not only *not profited*, but *bankrupted* alſo, and loſt their *principal?* Beſides, Induſtry and Exerciſe of themſelves *render* us thinking, vigilant, attentive, provident for all Caſes, and Accidents; *lay up* a treaſury againſt all Events; *prevent* Surprizes; and *make* us familiar, and ready to all that may happen. But by Idleneſs, and Pleaſures, the *Spirit* is *relaxed*, the *Underſtanding unbended*, the *Fancy overthrown with Ruſt* and Rubbiſh, and the *Memory periſhed*.

6. THESE two laſt (*Inſtruction* and *Practice* are comprehended in *Education*. There is but *one way or manner of learning*, be the ſubject what ever it will. In *manual Arts* the Maſter firſt *ſheweth* his Apprentice what he is to do, next *works* it himſelf in his preſence, and gives him Rules, and then *ſets him to work*. The ſame is the way of breeding a *Gentleman* or a *Scholar*. The Educator preſcribeth his *End*; gives him *Rules* and *Precepts*; preſents him *Examples* and *Patterns*, and then *ſets him to act* according to what was before taught him. And if the Educated apply himſelf ſeriouſly to meditate, contrive, obſerve his Copy, and be content to be admoniſhed and corrected when faulty,

faulty, he will, no doubt, arrive to the intended Perfection; which is to *perform his duty with eaſe, readineſs*, and *delight*; i. e. to advance his *Art* into another *Nature*. For in this *Art* equals *Nature*, that it, as ſhe, works without Deliberation, and is indiſpoſed to the contrary, as a good *Muſician*'s hand conſulteth not what String to touch, but runs to it as readily, as *Nature* doth to the proper Muſcle, when ſhe would move a Finger: Only in this they differ, that *Nature* God hath given us, *Art* is of our own Acquiſition; *Nature* is *perfect* at the firſt moment, *Art* is not *obtained* without Study and Induſtry. And the *earlier* we begin, the *better* it is. For ſhould we ſuffer young Men, as they ſay of *Hercules*, to chuſe Virtue or Vice, Labour or Pleaſure, when they come to *Years of Diſcretion*; and in the *interim* let them ſpend their *Youth in the Vanities and Follies* that Age ſuggeſts to them; is not this that wherein the Devil tempted our firſt Parents, preſenting them the excellency of the Knowledge of *Good and Evil?* whereas it had been much better to have known *Good* only, and left *Evil* to have been underſtood by the Examples of ſuch as would not conſider. But into what *hazards* are theſe uninſtructed Perſons caſt, ſhould it pleaſe God to *cut them off* in their Youth? It is not as if they ſaid, Let them habituate themſelves in *Vanity*, *Idleneſs*, and *Folly*, that they may afterwards judge better of *Virtue*, *i. e.* of that whereof they have no Experience? How can they *chuſe* Good, ſince they *know not* what it is? and every one muſt follow and embrace what he knows. Shall we let them firſt *vent their Malice?* But by practice *it increaſeth*: let them *defer their choice* till they may make it with *Diſcretion?* but without *teaching* they will *never come*

to

to Diſcretion. For every *Habit*, eſpecially when according to a *natural Inclination* (as theſe are by reaſon of the remainder of that evil, left in us for our exerciſe) *hurries* them *violently*, and at length *irreſiſtibly* alſo. At beſt; ſuppoſe a Child ſhould eſcape accidentally, *i. e.* by the care of Parents, or his own naturally good Diſpoſition, this Rock; yet thoſe who *ſtart late*, are ſo *far behind*, that when they ſhould be *ready for Employment*, they are *learning the Principles* of it; and are ſurpriz'd and at a gaze where to begin. The great Inclination of Youth is to *Pleaſures*, and that either to *Idleneſs* and *Sleep*, whence proceed Inconſideration, Careleſneſs, Hatred of Labour and Thinking; or elſe to *Eating*, *Drinking*, or the *other Luſts of the fleſh*. And all theſe, indulged and accuſtomed, grow *ſtronger*, and at laſt *inextirpable*. For they end in habitual Sin, darkneſs of Underſtanding, and extinguiſhing the light both of God's Spirit and Reaſon. *Virtutem* (ſaith *Paſc. vit. Pibr.*) *niſi in primæva germina, dum tenera ſunt & mollia, inſtilletur, fruſtra in adultis requiras.* The reaſon why we ſee ſo many *old men Fools*, is, becauſe we ſee ſo many *young men unlearned*. Thoſe who are employed in *Miſſions* for *converting Nations* to Chriſtianity, find little Fruit in treating with *antient Men*. It is alſo neceſſary to get an habitude of Virtue and Knowledge in Youth, that in that Age, when our Underſtanding fails us, we may do nothing unbeſeeming us. But the force of *Education* is ſeen in nothing more, than that whole *Nations*, from Age to Age, continue in the very ſame Cuſtoms and Manners: and to change theſe, eſpecially to the better, is a difficulty even beyond Imagination. Thoſe who

are brought up in *Wars*, are active, reſtleſs, violent, ungovernable but by force; brought up *in peace*, lazy, unexperienced; *in trade*, ſubtil, intereſſed, covetous; *amongſt poor men*, mean-ſpirited; *amongſt idle perſons*, good for nothing. Again, were there a *City* conſiſting of *Subjects without Education*, what a *Confuſion* would it be? without Obedience, without breaking their own Humors and Paſſions, every one following his own Luſts, without regarding any other, without Diſcretion, Civility, even without Humanity it ſelf. 'Tis good *Education of Youth*, that makes virtuous *Men* and *obedient Subjects*; that fills the *Court* with *wiſe Counſellors*, and the *Commonwealth* with *good Patriots*. Even *Trees*, if *not cultivated* when young, change their Nature into *Wildneſs*; and *Beaſts* grow fierce and reſty if not tamed and broken in Youth. Nature is bettered, and made uſeful by Education; and what our Induſtry produceth in us contrary to Nature is ſtronger, and converts Nature into its ſelf. To *neglect Inſtructions* is to *want other Mens Experience*, and to begin again at the very Foundation of every Art, or Science; which being by little and little advanced, and not yet perfected; he much hinders himſelf that takes not advantage of the height they are already arrived to. And *not to exerciſe* Parts, is *to loſe them*; and *not to uſe them to the beſt*, is to *debaſe* and vilify them. For they whoſe Spirit ſuffers them not to be *idle*, and yet are not inſtructed to the *beſt advantage*, fall upon *Trifles*, Turning, Watch-making, Hunting, or worſe. One I have read of brought to *Alexander*, who by many years Practice, had attained the dextery of throwing a ſmall Seed through a Needles Eye. The King for

for a juſt reward gave him a Sack full of thoſe Seeds. But *Matth. Huniades, the Warlike King of Hungary*, was more ſevere with him that brought him a Wooden Coat of Male, wherein was not one Ring wanting, a Work of Fifteen Years; for he commanded him to Priſon for Fifteen Years more, to expiate for ſo much Time and Parts ſpent in ſo fruitleſs an Employment. We have read of Princes that have ſpent their Times and Delights in frivolous and low matters: catching Moles, haltering Frogs, hunting Mice with Humble-bees, making Lanterns, Tinder-boxes, and other ſuch like Manufactures, fitter Work for thoſe that meaſure their Time by ſo much the Day.

CHAP. II.

Of the Duty of Parents in Educating their Children.

1. I Desire *Parents* would ſeriouſly conſider, that *Education of their Children is not left to their Pleaſure*, but a *Duty* impoſed on them. *God*, the great Father of us all, *depoſited* the Children in the Fathers *Charge*; and provided by his Laws, and Threatnings, they ſhould be reverenced and obeyed by them. They are part *of* your ſelves, and what you do for them is indeed *for* your ſelves. You expect *Honour* by them at *all times*, and may *ſometime* alſo ſtand in need of their *Help*. 'Tis what you either have *enjoyed* from *your Parents*, or *lament your loſs* by their neglect. You have brought forth Children into this *World of Miſery* and *Trouble*, and will you ſo leave them? Will you not aſſiſt them in paſſing through it as well as they can? It is but reaſonable they ſhould by a ſpeedy death *be taken away* from the future Evil, if you refuſe to *fortify them againſt it*. You *provide* them *Eſtates*; to what purpoſe, if you alſo *procure* them *not Parts* to uſe them? By that you appear to be their provident *Parents*, but by this you are parallell'd to their *good Angels*, in taking care and watching over them.

BUT I will ſpeak no more of this: for though there be ſome inhuman and *irrational Parents*, that deſire their Children ſhould be like themſelves

ſelves; and think their own Honour and Reſpect eclipſed, if their Sons be wiſer or worthier than they; and are contented their Children be wicked, leaſt their own actions be reproved: ſome alſo, who for covetouſneſs, neglect, or ignorance, will not beſtow good Education upon them; yet there are ſo few of this ſort, and their Error ſo manifeſt, that it needs no further Diſcovery.

ANOTHER and not inferior *Error of Parents* there is; that out of I know not what *tenderneſs*, they are unwilling their Children ſhould undergo ſuch *Hardſhips* and *Severities* as a good Education doth require. Which is, as if the *Mother* ſhould not ſuffer her new-born *Infant* to be moleſted with the Pain of *Swathing* and *Binding*, till it grows better able to endure the Torment. Many Parents are afraid their Childrens *Spirits*, i. e. their *Obſtinacy* and *Pride*, ſhould be broken with due Correction, and harſher chiding.

BUT the greateſt, and moſt general *Error* of *Parents*, is; that they deſire their Children to be more *plauſible* than *knowing*; and to have a good *Mein*, rather than a good *Underſtanding*; or at leaſt, to have both together; to employ the ſame time to acquire ſerious *Studies*, and *A-la-modeneſs*: to ſtudy *Gravity* and *Levity*; *Gallantry* and *Philoſophy* together. But (beſides what I ſaid before, if theſe come in competition, Pleaſure will certainly carry the Cauſe; but more time beſtowed, and greater Proficiency ſhall be made in that, than the other) it ſeems to me little leſs than impoſſible, that *two things ſo unlike*, if not contrary, ſhould be *together attended* (one hour of Pleaſure obliterating more, than three of Study will imprint;) that two ſo differently

rently commanding *Maſters* ſhould be *obeyed*. If the Soul can apply it ſelf to ſuch *diſſonant Studies*, why may not the Eye alſo, at once, aim at two *oppoſite Marks!* The *Gallants* chiefeſt Study is to *ſpend* his time; the *other's* to *ſave* it: the *one* is for living in *pleaſure* and *mirth*; the *other* in *labour* and *ſerioufneſs*. The *one* for *adorning* and *trimming* himſelf, to viſit, game, play, &c. the *other* for *watchfulneſs*, *induſtry*, *devotion*. In ſum the one placeth his Deſign to be comformable and acceptable to thoſe, who *underſtand* leaſt to ſome ſuch ſilly Women and Ladies, from whom if you take Vanity, nothing remains; the *other* ſtrives to approve himſelf to *God*, his *Holy Angels*, the Example of all *worthy and wiſe Men* of the *paſt* and *preſent Age*. Why are *Rich Cloaths* but to be *ſhown*; *ſhown* to them, who beſt *underſtand* them? They beſt *underſtand* them, who *mind nothing elſe*; who can judge of every Punctilio of the Mode; and can read a Lecture upon a Knot, or a Ruban. Beſides *Gallantry* is ridiculous, except accompanied with *Formality* of *Converſation*, *Punctuality* in *Dancing*, *Viſiting*, *Courting*, which inevitably engage them in loſs of Time, Folly, and averting the Underſtanding from ſerious and uſeful Thoughts. And this is as conſentaneous to Reaſon, as Experience; for the Soul is *fortified* by *Introverſion* upon it ſelf, continual Meditation, and reflecting upon its Operations, Faculties, and the Objects therein reſerved; whereas all *ſenſual Pleaſures call forth* the Forces of the Soul to the outward Parts and Members of the Body: whence proceeds that *continual Combat*, ſo much ſpoken of both by Philoſophers and Divines, between Senſe and Reaſon, the Body and the Soul, Wiſdom and Pleaſure.

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METHINKS therefore Children ſhould be educated to all *Severity* of Labour and Virtue; and to this *Outward Politure*, by the by only; to make *thoſe* their *Study and Employment*, and to regard *theſe* ſo much as *not to be offenſive* to thoſe they converſe withal. *Pleaſure* and *Recreation* indeed is ſo far neceſſary, as to keep up the ſtrength and alacrity of the bodily Forces, without which the Soul cannot work. But I ſpeak not of theſe at this time, but of that, which is eſteemed *a part of Buſineß*, and Employment. *Cyrus* and *Darius*, great Captains and wiſe Men, ruin'd their Families and Monarchy, becauſe they educated their Children after the *Median Faſhion*, *i. e.* amongſt their Wives and Women; who never ſuffering them to want any thing, nor to be contradicted, their *Delicacy* made them *ſlothful* and *languid*; the *Slavery* and *Flattery* of thoſe about them rendred them *haughty* and *imperious*. So that they could neither *labour* with *Chearfulneß*, nor *command* without *Arrogancy*; that made them *contemptible*, as *effeminate*; this *odious*, as *inſolent*. I wiſh the *Perſians* were the only faulty in this matter. Whoever would educate a Child to *Folly* and *Ruine*, muſt give him his own Will; *not ſuffer* his Humor to be contradicted; be careful that he never come in *Danger* or Hardſhip; that he be *above* Labour and Induſtry; and every day's Experience ſhews us, that *Fortuna, quem fovet, fatuum facit.*

BUT it is very conſiderable, contrary to the *Perſians*, that many *great Princes* have brought up their Children to *Induſtry* and *Hardſhip*. *Eginhartus* ſaith of *Charles* the *Great*, *Liberos ſuos ita cenſuit inſtituendos, ut tam filii, quem nepotes, primo*

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mo liberalibus ſtudiis (quibus & ipſe operam dabat) erudirentur. Tum filios, quamprimum ætas patiebatur, more Francorum equitare, armis ac venationibus exerceri fecit. Filias lanificio aſſueſcere, coloque ac fuſo, ne per otium torperent, operam impendere, atque ad omnem honeſtatem erudiri fecit. *Auguſtus* wore the Cloaths ſpun and made by his Wife, Daughter, and Grand-children, as *Suet.* informs us. *Monſieur de Rhodez* thus deſcribes the Education of *Henry the Great of* France. *His Grand-father would not permit him to be brought up with that delicateneſs, ordinarily uſed to Perſons of his Quality; well knowing, that ſeldom lodgeth other than a mean and feeble Spirit in an effeminate and tender Body. Neither would he allow him rich Habilements, and Childrens uſual Trifles; nor to be flattered or treated like a Prince. Becauſe all theſe things are Cauſers only of Vanity, and rather raiſe Pride in the Hearts of Infants, than any Sentiments of true Generoſity. But he commanded, he ſhould be habited, and educated like the other Children of that Country; that he ſhould be accuſtomed to run, to leap, to climb the Rocks and Mountains; that by ſuch means he might be inured to Labour,* &c. *His ordinary Food alſo was courſe Bread, Beef, Cheeſe, and Garlick; and he often went barefoot, and bare-headed.* The ſame Care was taken by whole Nations, eſpecially ſuch as were of a *Military* Conſtitution. The *Lacedemonian* and other antient Nation's Cuſtoms are to every one known. *Olaus Magnus* deſcribes the manner of the Education of the Nobillity of the *Warlike* Nation of the *Goths*, l. 8. *c.* 4. *They were accuſtomed to endure Beating and Wounds, to change of Heat into ſudden Cold, to ſuffering of Fire and Froſt, to lying upon Boards, courſe and uneaſy Cloathing, ſtrong, but ordinary Food, violent and wearifome Exercifes according*

cording to every Age; *ſuch as riding, darting, ſhooting, wearing heavy Arms, eſpecially Helmets, Sheilds, Spears, Boots and Spurs, ſwimming on Horſeback, and in Armor.* I ſhall not inſtance in any more, for fear of ſeeming too much to upbraid the preſent Delicacy.

2. THE *Duty of the Parents* therefore is, firſt to *begin betimes*; for very frequently the blandiſhment of Nurſes, and the fooliſh, vain, or evil Converſation of thoſe about them, leave ſuch Impreſſions even upon their *Infancy*, as are difficultly defaced, even when the Child arrives to Diſcretion, and *Maturity*. Beſides, the Nurſes form the Speech, the Garb, and much of the Sentiments of the Child. *The ancient* Romans (*ſaith* Quintilian) *when a Child was born, put him not out to an hired Nurſe, but brought him up in his Mother's Chamber, under the Eye of ſome grave and virtuous Matron, choſen out of the Neighbourhood, who was to have him continually in her Preſence.* "Coram qua neque dicere fas erat quod turpe dictu, neque facere quod inhoneſtum factu videretur: Ac non ſtudia modo, ſed remiſſiones etiam, luſuſque puerorum ſancta quadam gravitate ac verecundia temperabat, &c. And ſo conſiderable was the Education of Children thought to be, that, as he ſaith, *Cornelia* the Mother of the *Gracchi*; *Aurelia*, the Mother of *Auguſtus Cæſar*; were Governeſſes to great Men's Children.

3. SECONDLY, though a diſcreet and careful Nurſe be provided, yet let not the Father remit his Diligence to wean him betimes; nor permit *Tenderneſs* to overcome his *Judgment*, or his preſent falſe, the durable and perfect, Love;

but hinder, as much as is poſſible, the *ſowing* of evil Seeds, and prevent the very firſt beginnings, and *ſprowtings* of bad Actions. There is indeed no Man that ſeeth not the vaſt difference in Childrens *Inclinations* to Virtue or Vice; how eaſily ſome are *adviſed*, how difficultly others *reſtrained*, even by Correction. There remaining in every one ſomewhat of that *Pravity* derived to us from our firſt Parents, inclining us as much, if not more, to Evil, than to Good; yet ſome more violently than others. Which *Inclinations*, though they render us not *Guilty*, (the Sin being waſhed away by Baptiſm) yet our *conſenting* to them is *Sin*, as our reſiſting them is Virtue; and our fighting againſt and overcoming them, is the great *Employment* of our Life. And truly were it not for *Evil Examples* and *Counſels*, or at leaſt for *want of good ones*, the Victory would not be ſo difficult, as we commonly ſuppoſe, and find it; nor the difference of Inclinations ſo manifeſt. For thus much muſt be acknowledged *to the Glory of our Maker*; firſt, that as every Conſtitution hath a Diſpoſition to Evil, ſo that very Diſpoſition is contrary to another Evil, to which the indifferent would be more obnoxious; and Secondly, inclineth alſo to the neighbouring good; *every Defect*, by the wiſe ordering of Providence, *being ballanced with another Advantage*; as proneneſs to *Anger* prompts alſo to *activeneſs*, and hardineſs to attempt difficulties; the ſlow, and phlegmatick, are alſo *perſeverant*, and conſtant in their Reſolutions; that which *diſpoſeth to Luſt*, ſuggeſts alſo *perſuaſiveneſs*, plauſibility, and chearfulneſs: *Deſire* produceth *Induſtry*, *Fear* breeds *Quiet* and Cautiouſneſs. And by the way, let this be remem-

membred, that it is much eaſier to bend a natural miſ-inclination to its neighbour Virtue, than to its oppoſite: as an angry Perſon is eaſilier perſwaded to *Activeneſs*, than *Meekneſs*; the *tenacious*, to *Frugality*, rather than *Bounty*; *Obſtinacy* to *Conſtancy*, *Fawningneſs* to *Complaiſance*, and *Ignorance* to *Obedience*. So that any one becomes Evil rather than Good, is not ſo much the fault of his *Conſtitution*, as the *perverſeneſs of his Will*, following the *Suggeſtions of Senſe* rather than the *Dictates of Reaſon*. 'Tis Pleaſure in Children, that recommends the Evil, and warps them from the Good: 'tis *Inconſideration* and *Folly* more than the *Difficulty* or *Unnaturalneſs* of Virtue. And if there be any ſuch Man, as without delight or intereſt, purſues bad rather than good; he wanteth either the Reaſon, or Deſires common to all mankind. Nor did wiſe Law-makers inſtitute *Reward and Puniſhment* to conſtrain Men *to do againſt Nature*; but to *equiponderate* the Prejudices of Pleaſure and Intereſt, *i. e.* to countenance Reaſon againſt Senſuality. I cannot forbear ſetting down a notable Saying of *Quintilian*, cap. ult. *Natura nos ad optimam mentem genuit; adeoque diſcere meliora volentibus promtum eſt; ut vere intuenti mirum ſit illud magis, malos eſſe tam multos.* And Seneca, *Nihil eſt tam arduum & difficile, quod non humana mens vincat, & in familiaritatem producat aſſidua meditatio: nullique ſunt tam feri & ſui juris affectus, ut non diſciplina domentur. Quodcunque ſibi imperavit animus, obtinuit. Sanabilibus ægrotamus malis, ipſaque nos in rectum genitos natura, ſi emendari voluerimus, juvat.* Thus they out of the ſtrength of their Reaſon and Experience: Perhaps alſo they had learned ſo much from *Socrates*, who by his own Exam-

ple, ſhewed, that even the worſt Diſpoſition was conquerable by Reaſon. And this to the Shame of ſo many pretended Chriſtians. But how would they have *glorified God*, had they known the advantage given us by *Grace* and his *Holy Spirit*, always ready to aſſiſt our good Endeavours? Though *Seneca* ſeems to have diſcerned ſome glimpſe of that alſo. Ep. 41. *Sacer intra nos ſpiritus ſedet, malorum bonorumque noſtrorum obſervator & cuſtos. Bonus vir ſine Deo nemo eſt. An poteſt aliquis ſupra fortunam, niſi ab ipſo, ſurgere? ille dat conſilia erecta & magnifica. O pie Domine, O Salvator bone,* ſaith *Salvian*, l. 7. *quantum per te efficiunt ſtudia Diſciplinæ, per quæ mutari poſſunt vitia Naturæ!* And ſpeaking there of the *Africans*, he ſaith, *Adeo excluſa naturæ originalis ſinceritas, ut aliam quodammodo in his naturam vitia fecerunt.* The Sum is, Though *all Diſpoſitions* be not *equally good*, yet the *worſt* may, by the induſtry of the Educator's, and God's Grace, never wanting till refuſed, be ſo *reformed* and bettered, as to be able to do God, his Prince, and Family, Honour and Service. And the greateſt forwardneſs and worſt inclinations, we find in Children, are *conquerable*; and when *actually overcome*, thoſe very Perſons may *better ſucceed*, than the more *facile and complying*. Only, as I ſaid, let them be taken betimes: and the rather, becauſe it cannot be known but by experience, how any Child's diſpoſition may prove and ſhew it ſelf. But if inſtead of *rectifying* his evil Inclinations, any one *indulge*; and inſtead of *bridling, encourage it*; he makes it his *Maſter*. Whence come thoſe irregular and extravagant Deſires and Actions, which we ſee in many Perſons, of ſtealing, drinking, inconſtancy, and the like.

4. MY third Advice is, That *Parents* would have their Children (as much as they can) under their *own Eye* and Inſpection. By this they ſhall be preſerved from *Evil Companions*, Imitation of bad Superiours, their Counſel, Diſcourſe, and ſuch like; but more than all, from indiſcreet, impertinent, unmanaged *Servants*. For *Youth* not having the Judgment to meaſure it ſelf from its own Actions, knows it only by *Reflection* from others *Relations*; and thinks it ſelf ſuch really as a fawning Servant repreſents him. And Servants, who are uſually brought up in that *low Condition*, and have their *Thoughts* and *Speeches* ſuitable, cannot be fit Companions to a *Gentleman*. But above all, the *Example of the Father* is of greater Force to educate a Son. *O te beatum Adoleſcentem* (Plin. lib. 8. Ep. 13.) *qui eum potiſſimum imitandum habes, cui natura te ſimillimum eſſe voluit!* The Father's Actions *authoriſe* the ſame in the Child: nor can the Father chaſtiſe him for what he himſelf is guilty. Great Care muſt the Father take therefore, leſt he give any bad Example either of *intemperate Anger* with Servants, or of uſing any evil, obſcene, or *undecent Words*; and to *be* ſuch as he deſireth his Son ſhould *repreſent* him. It concerns him alſo to *overlook* even his Governor and Educator, when he is of Age to ſtand in need of one, both to keep him to his Diligence, and create Authority to his Inſtruction. *Cato*, though he kept a Maſter expreſly for his Son in his own Houſe, yet did himſelf alſo frequently teach him. So did *Auguſtus* his Grand-children, *Caius* and *Lucius*. The great *Theodoſius* uſed frequently to ſit by *Arſenius*, whilſt he taught his Sons *Arcadius* and *Honorius*; to whom alſo he command-

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ed ſuch Reſpect to be given by them, that ſurprizing them once ſitting, and *Arſenius* ſtanding, he took from them their *Robes*; and not till after a long time, and much Intreaty, reſtored them. And if the Father and Family be of *good Example*, it ſeems to me beſt to Educate him *at Home*, and leave him in his *firſt Bed*, till he have taken ſome Root before he be *tranſplanted*. If the Child be of a *ſoft* or of an *haughty* Diſpoſition, or the *Family of Evil Examples*, 'tis better to ſend him *Abroad* betimes. But generally, the beſt place of Education ſeems to be amongſt Companions (as near as may be, his Equals) at ſome diſtance *from Home*; but whither he may repair every Night, or very frequently. If this cannot be, then with Companions in his *Father's Houſe*; for to teach one alone, beſides other Inconveniences, is extremely tedious both to Maſter and Scholar. For want of theſe Opportunities the next is at a *Publick School*; but then great Care is to be had that the *Family*, where he ſojourneth, be of good Example. And much better would it be for him there to have a Pedagogue (which in thoſe Countreys, that abound with Clergy, is ſeldom omitted) *i. e.* one ſomewhat verſed in Learning; who may continually attend the Child, ſee to his Repetitions, and the performing his Tasks and Exerciſes, model his Manners, and preſerve him from danger, and the like.

5. PARENTS alſo, *fourthly*, ought to guide them, as much as is poſſible, with *kindneſs* and *affection*; *endeavouring to* convince and *perſwade* them of the excellency of Labour, Seriouſneſs, Learning, Virtue, Sufferings, and the like; and *denying* what they think not fit to grant them with ſweetneſs

ſweetneſs and love; and even *chaſtiſing* them with ſorrow, and for Vices only; in things indifferent giving them liberty. In *bodily ſickneſſes* the Patient is the firſt who deſireth the Cure; but the *diſtempers of the Mind* are to be diſcovered and perſwaded to the Patient by Reaſon and good Admonition. Neither muſt the Father *deſtine* his Child to ſuch an Employment as himſelf thinks fitteſt to ſerve his other occaſions. Though moſt mens Parts are capable of many Employments, yet are many leſs diſpoſed to one than another; and ſo much, as it is not worth the time and labour many times (as is ſaid before) to endeavour the change of ſuch Inclinations. Conſider therefore both his *Diſpoſition*, and the nature of the *Calling*, *i. e.* what Faculties it chiefly employs; and whether thoſe Faculties be moſt eminent in the Subject; and ſo fit them together; and you ſhall not need to fear their correſponding to your care. However, if after all your Endeavours they prove not to your deſire (as many times it happens) *murmur not* againſt God, who *permits them to miſcarry, either that* men may take notice that all well-doing is from his Grace, not our Wiſdom; *or that* your Faith and Patience may be tried, and your ſelf purged from all human and ſecular Affections and Intereſts; *or that* ſome Faults in your ſelf may be puniſhed in them.

CHAP.

CHAP. III.

Of the Educator.

1. THE Father's greateſt diligence is ſeen in chuſing a good *Governor*, or *Director* of his Son. A good *Educator* therefore, whether one to be choſen, or any one deſires to render himſelf ſuch, being *inſtead of a Father* to his Charge, ought to be, firſt, *religious*, virtuous, and grave, both *himſelf* and *family*, that he may give good example, and not need to fear that his *Scholar* reſemble him. He muſt therefore be ſure to live with *greater ſeverity* than he exacts of his Charge. Then alſo may he hope by his *Prayers* to obtain a bleſſing upon his Endeavours; and (performing his duty as in the ſight of God) to give up his Accounts chearfully, and receive his Reward from him.

2. PRUDENT, and diſcreet, as to proportion and accommodate himſelf and Knowledge to the Spirit and Capacity of Children, ſo eſpecially to obſerve his Child's *Diſpoſition*, and to know what it will produce. For many times the Medicine is to be applied to the *Diſeaſe*, not to the *Symptom*. Not too *ſevere*, nor too *indulgent*; not too *auſtere*, leſt he *affright*; nor too *familiar*, leſt he become *contemptible* to his Charge. For *Young-men* underſtand not much the reaſon of his Demeanour. He muſt *praiſe* without *Flattery*, *chide* without *Contumely*, and *correct* without *Paſſion*;

Paſſion; be *chearful* without *Levity*, *affable* without *Fawning*, *grave* without *Moroſity*, and *merry* without *Folly*.

3. PATIENT, *humble*, and *meek*, to paſs by, diſſemble, and bear with, many Impertinencies, Dulneſſes, Forgetfulneſſes; to *endure* many Affronts, Contempts, Paſſions, and ſometimes very evil Words. *Not to deſpond*, though Succeſs anſwer not his Induſtry; for Almighty God gives Grace when he pleaſeth, nor doth all *Seed* immediately *ſprout*: however, he ſhall be rewarded, not according to the others Proficiency, but his own Induſtry and Sincerity.

4. MASTER *of his Tongue*; for that is his great and univerſal *Inſtrument*. Beſides, the Speech of the Maſter *authoriſeth* the Child's Imitation. He muſt therefore religiouſly avoid, not only all wicked, profane, and obſcene; but alſo all undecent, all paſſionate, all hyperbolical, ſuperfluous, cuſtomary, vain, Speeches; knowing that the greateſt Reverence is due to Children.

5. DILIGENT, making it his buſineſs to aſſiſt and better his Charge, to obſerve all his Motions and Speeches; for though all cannot be amended at once, yet no Default is to paſs unregarded; leaſt that *Connivance* authorize the *committing* it, and the frequent committing produce an *Habit*. Yet let him not ſo truſt to his own Induſtry, as not by continual Prayer, to recommend his Employment to the Giver of Succeſs.

6. NOT

6. NOT *covetous.* Eſpecially let him not fan cy to himſelf the making advantage by inſinuatin into the *intereſt* of his Charge, for that breed *Jealouſies* at leaſt; nor into his *Affections*, for thei Gratitude is writ in ſand, and their Paſſions chang with new Objects. Beſides, after a while he wil be look'd upon as impertinent, and exerciſing ri diculouſly an obſolete Power. If, beſides theſe Qualifications, he have *experience of foreign Parts* if he underſtand *Learning* and *Sciences*; if *well born*, of a *good Preſence* and *Addreſs*, and *wear hi Cloaths handſomely*, it will admit him into the re ſpect of his Charge, and facilitate the performance of his Duty.

7. IN all times, great care was taken for providing good *Educators*; for they ſaid, it was better to *prevent* Vices than *puniſh them.* And in moſt States the *Magiſtrates* appointed them; nor was it lawful amongſt many Nations for Parents to employ any others, or educate their Children, but in publick. The *Canons* of moſt *Churches*, ſince Chriſtianity, have charged that Election upon the *Biſhops*, and that with ſo much Reaſon and Prudence, that the contrary practice hath once, and is even now ready to endanger the ruin of this Government. The *ancient Perſians* (deſpairing to find all requiſite Accompliſhments in one) had uſually four di ſtinct Perſons to educate their Princes; one (who hath alſo the inſpection over both Ma ſters and Scholar) to inſtruct him in Religion, and the Worſhip of their Gods; a ſecond to teach him moral Virtues; a third to perfect him in the Laws of his Country; a fourth for

Arms

Arms and War. And though this be above the capacity and reach of moſt Subjects; yet by it every one may ſee what is perfecteſt, toward which he may advance as his eſtate will bear. And let them be ſure of this, that if they will have the beſt *Educators*, they muſt very liberally *encourage* them; for worthy Perſons will not labour without conſiderable Rewards, both of Means and Reſpect. Beſides, the Gratitude of Princes and great Perſons to their Educators, invites others to fit themſelves, and to undergo that laborious and hazardous Employment. *Alexander* the Great built up *Stagyra* for *Ariſtotle*'s ſake, and ſpared *Lampſacus* for *Anaximenes*'s. *Auguſtus* beſtowed great Honours upon the Perſon and Country of *Apollodorus*; and forgave the *Alexandrians*, to gratify *Areus* his Maſter in Philoſophy. *Trajan* dignified his Maſter *Plutarch* with the Conſulſhip. Memorable is the Piety of *M. Aurelius*, who made *Proculus* Proconſul; and took *Junius Ruſticus* with him in all his Expeditions, adviſed with him of all his both publick and private Buſineſſes, ſaluted him before the *Præfecti Prætorio*, deſigned him to be ſecond time *Conſul*, and after his death, obtained from the *Senate* publickly to erect a Statue to his Memory. *Tantum autem honoris Magiſtris ſuis detulit, ut imaginis eorum aureas in larario haberet; ac ſepulchra eorum aditu, hoſtiis, floribus ſemper honoraret*, ſaid *Capitolinus*. See the Gratitude of *Gratianus* to his Educator *Auſonius*, in his Epiſtle to him. *Carolus Magnus* exceedingly honoured *Alcuinus*; as did alſo *Theodorick*, *Caſſiodorus*; making him his Counſellor and Confident. So did *Otho* III. *Gerbertus*; for whoſe ſake, *& ut habeat Magiſter quod Principi noſtro Petro a parte ſui Diſcipuli offerat*. *Otho* gave the Church, to be diſpoſed of by his Governour, eighe

Comitatus,

Comitatus, or Counties, *Peſaurum*, *Fanum*, &c. *Will. Conq.* made *Lanfranck* Archbiſhop of *Canterbury*. *Laur. Medices* greatly enriched *Joh. Argyropilus*, and *Marſilius Ficinus*, his Educators. And truly it ſeems to me, that one of the greateſt *advantages of Wealth* is, that thereby may be procured better *Education* than thoſe can have, who are not able to requite a worthy Perſon. And the greateſt Treaſure Parents can leave their Children is good Education; for that procures all the reſt, Wealth, Honours, Virtue, Wiſdom and Happineſs; but to provide them Honours and Riches without this, is to put Arms into their hands to their own ruin.

CHAP.

CHAP. IV.
Of the Educated.

THE Educated cannot perform his Duty, unleſs he know the Aim and Scope of his Employment, *i. e.* unleſs he conſider diligently, what a one the *Educated* ought to be framed by him.

1. FIRST then we ſuppoſe, that *no Man cometh into this World either to be idle, or follow and enjoy only his own Pleaſure and Humour; but to be* ſerviceable to his *Maker*; who (acting as a rational Agent) maketh nothing for *our*, but *himſelf*; and out of his infinite Favour to us, is pleaſed to honour us ſo much, as both that ſome way we may do him Service, and thereby alſo in the higheſt manner advantage our ſelves, by advancing his Kingdom and Intereſt, *i. e.* by *doing good* (for God is the Univerſal Good) both to our ſelves and others. There is no Exception even of the greateſt Prince from that general Burden laid upon us by God himſelf: *In ſudore vultus tui veſceris pane tuo*, *i. e.* Every Man is to have ſome *laborious Employment*, either of Body or Mind, which is to be his *Calling*, and of which he is to render a ſtrict and ſevere *Account*. *Solomon*'s Princeſs eats not the Bread of Idleneſs. S. *Paul* laboured. Our Lord's whole Life was divided in *Labores* and *Dolores*. The greateſt Prince is obliged to the greateſt Obſervance; and ſome have accounted themſelves but as the general Miniſters or Stewards of their Subjects. The *High-Prieſt*

Prieſts among the *Jews* had, and the *Grand Seignior* at this time hath a Trade, at which (as I am informed) he is to labour every day; which is for no other intent, but to mind him of this general Obligation. And good reaſon this is; for there cannot be imagined ſuch a difference among Men, all of the ſame kind, made all of one maſs, having the ſame Entrance into, and Exit out of, this Life; that ſome ſhould be born for *pleaſure* only, others for *labour*; ſome for *themſelves* only, others for the *Suſtentation* of them in their Idleneſs.

2. THE *greater means* and opportunities any one hath of glorifying God, the *greater Duty* and *obligation* lieth upon him. The reaſon is plain; it is God that beſtows all good things; who being no Reſpecter of Perſons, gives to every man to profit others. And the more he (as the Husbandman) *ſows*, the more he expects to *reap*; more from him that had *five Talents*, than from him that had but *two*.

3. WHATEVER a man enjoys, enabling him to glorify God, and to do good to himſelf, or others, is *a Talent*; as Strength, Health, Parts, *&c.* alſo whatever gives him greater *Authority*, as Riches, and Honours, or Reputation, the two foundations of *Nobility*; which rendering them eminent and conſpicuous above other men, ſets them alſo at leaſt as Lights and Examples to be followed by their Inferiors.

4. PERSONS *of Quality* therefore, beſides the obligation of private men, have others alſo particular and peculiar to this condition. Firſt,

as

as rich men, they are to make all the advantage they can for bettering themſelves and others by their *Riches*. They are God's *Stewards* after they have taken what is neceſſary or convenient to themſelves and families (the better to perform ſuch duties) *not for Luxury*, delicious fare, or fatting themſelves, as Beaſts are for the day of ſlaughter; *nor for accumulating Wealth*, the ruſt whereof will corrode their Conſciences, as fire would their fleſh; *nor for furniſhing their vain Pleaſures*, or extravagant deſires; but *for providing for the Poor*, (the immediate and particular care and charge of Almighty God) many of whom he hath left in worſe condition than the Beaſts and Fowls, were they not referred to theſe *Treaſurers*; but *for publick and magnificent works*, which exceed the Ability of meaner Perſons: Beſides, that Charity and Generoſity are ingenious to invent many ways of aſſiſting others.

SECONDLY, As *Maſters of numerous Families*, they are to provide for their ſeveral Relations, Wife, Children, Servants, Neighbours; and not only *temporal*, but alſo *ſpiritual* Supplies. Every *Family* being a little *Church*, and every *Maſter* of a Family a *Magiſtrate* within his own Walls, to govern, adviſe, direct, reward, and puniſh, thoſe under his charge.

THIRDLY, As *Members of a noble ſtock*, they are to adviſe, aſſiſt, and benefit alſo their Brethren and Kindred, to whom they have a more particular relation than to the reſt of Mankind. They are alſo to correſpond unto, and in themſelves (as in a burning glaſs) concenter the Characters of their worthy *Predeceſſors*; and communicate

nicate them, as well as their Wealth, down all with Advantage to their *Deſcendants*. And let them remember, that it is not leſs praiſe-worthy to *deſerve* to be a Prince, than to *be one*.

4. AS the *moſt conſiderable Members of a Commonwealth*, they are engaged in more peculiar Duties towards the *Prince*, and his ſubordinate Magiſtrates; *to know* and obey the Laws, and aſſiſt towards the obſervation of them by others. Beſides this, *to fit* themſelves for ſuch Employments as they may probably be call'd unto. Whether *to be*

Courtiers, and Domeſtick Servants to the Prince.
Magiſtrates in Peace, *Commanders* in War.
Counſellers of, or *Officers* under, the Prince.
Employment in Foreign Parts, as *Agents*, *Ambaſſadors*, &c.

Or in the Church, as *Clergy-men*, Secular or Religious, Active or Contemplative. *Nec ſic quiſque debet eſſe otioſus, ut in eodem otio utilitatem non cogitet proximi; nec ſic actuoſus, ut contemplationem non requirat Dei*, Aug. de C. D.

5. THESE, and ſuch like, are the *Callings* and *Employments* of *Gentlemen*; who, as you ſee, ought not to overvalue or think themſelves better, becauſe of their Wealth or Honour; but to have greater obligations. And as they may juſtly expect greater Rewards, becauſe of greater Temptations; ſo are they to fear greater Puniſhments, becauſe of greater Opportunities of doing Good; and becauſe every Fault is more conſpicuous and dangerous in them than in Inferiors. But beſides, they muſt not forget themſelves alſo to be *Private Perſons*: But let their Publick Buſineſs be what it will; they will, and

and muſt have ſome time to themſelves alſo to beſtow on their particular Inclinations. Whereof, firſt, that is beſt ſpent, which is employed upon *Almighty God.* And by the way, let them take notice, 1. That they ought not to undertake any Employment, which will not allow them every day a competent time for their *Devotions.* 2. Next, that is beſt employed which is ſet upon *ingenious Studies*; eſpecially ſuch as are beneficial and advantageous to the Publick; or ſuch as poorer Perſons are not able to ſupport. Such are the *Hiſtory* of his own or other Countreys, ſearch of *Antiquity*, and *Languages*; *Natural Hiſtory*, and Experiments; *Medicine*; Foreign *Laws*; *Mathematicks*; *Aſtronomical* Obſervations; *Mechanicks*, and the like: It being a noble Study to obſerve, how God governs *natural*, as well as *free*, Agents. Thus is *Solomon* praiſed for his knowledge in Plants; *Moſes* for being verſed in all the Learning of the Egyptians; *Daniel* was cheif of the Magicians; *Abraham* a great Aſtronomer; *David* and *Job* eminent Philoſophers; *Avicen*, *Averroes*, and *Almanſor* were all Princes; *Rodulphus* the Emperor gave his mind to Jewelling; *Gratianus* to making of Arms. But heed muſt be taken leaſt thoſe be made the *Principal*, which ſhould only be *Acceſſories* and Divertiſements.

6. NOW to all theſe the *Educator's* Care cannot extend, nor is it expected it ſhould. But this he ought to do: Firſt, to lay in his Charge the Foundation of Religion and Virtue. 2. To improve his natural Parts as much as he ſhall be able. 3. To ground him ſo far in ſuch general Knowledges, as may be ſerviceable or uſeful unto him, till he be able in ſome meaſure to proceed in them by

by his own Induſtry, and by them be alſo fitte
for the other. 4. And laſtly, to aſſiſt him in ſuc
particular Arts or Faculties as he ſeems moſt
for, inclined unto, or likely to follow. But the
not all at once, but as his judgment and pa
are prepared to receive them; that being n
ſuperficially or ſlightly *painted* or *tincted*, but th
rowly *furniſhed* to all good Employments, he m
have both ability and delight to purſue *by him*
the ſame *routte*; and in his private ſtudies *h*
up that knowledge and wiſdom, whoſe *found*
tion was laid by his Teachers. Which is the e
of the Educators pains, and will perhaps take
more of the Young-mans age, than is uſua
allowed by Parents to that purpoſe. And pe
haps it will not amiſs here to advertiſe, th
Governours be not too ſoon caſt of. *Auguſt*
Cæſar kept *Poſidonius* his Inſtructor with him t
his old age; and when he had then deſired of th
Emperor to be diſmiſſed into his own Countre
where he might dye in quiet out of the trac
and noiſe of the World; *Cæſar* deſired befo
his departure, to receive ſome good Rules fro
him for better governing himſelf; the Philoſo
pher anſwered, That when he perceived himſe
angry, he ſhould, before he undertook any buſ
neſs, repeat over the Alphabet; *Auguſtus* conſider
ing his Preſcription, replyed, That he perceived he
had ſtill need of him, and perhaps as much a
when he was firſt under his Care; ſo refuſed to diſ
miſs him, but gave him an Appartment in the Pa
lace, better, and nearer to himſelf, increaſed hi
Revenues, and kept him with him as long as he
lived.

CHAP.

CHAP. V.

General Directions to the Educator.

1. THE *Educator* having thus his *end* propoſed, and his *matter* (the Educated) delivered into his hands, let him conſider how to work this matter to that end. And firſt he ſhould endeavour throughly to underſtand what parts and *capacity*, as alſo what *diſpoſitions* and inclinations his Charge hath; *i. e.* how apt to, or averſe from, this end. Next, how to frame and order theſe Diſpoſitions; which to *correct*, which *reſtrain*, which *encourage*. For many times an unskilful Gardener ſpends much vain labour to gather out the Roots of *Summer weeds*, which would periſh in the *digging*.

2. MUCH doth it concern the Educator to *carry himſelf diſcreetly*: For Young-men obſerve diligently, and cenſure ſeverely, (when amongſt their Comrades) and their Governours in the firſt place. His firſt care muſt be to ſteer evenly between *Mildneſs* and *Severity*. Yet making uſe of more or leſs of each, according to the diſpoſition of his Charge, and the preſent Occaſion. It requires great Judgment to join Sweetneſs and Efficaciouſneſs in his Commands: not to advance into *Harſhneſs* and *Moroſity* on the one ſide, nor degenerate into *Softneſs* and *Laſcheneſs* on the other. *Harſhneſs* is diſcovered in theſe and the like particulars. In *enjoining* things in themſelves too difficult, unfeaſible, unſupportable, or too hard for that perſon; or *commanding* obſcurely,

or equivocally, as if he were ſeeking an occaſi-
on to chide, or *enjoyning* them too imperiouſly,
and not ſhewing the Reaſon of his Commands;
in *not directing* him how to do them; in *unſeaſon-
able urging*, and exacting them either in regard of
the time, or the ability or diſpoſition of his
Charge; in *preſſing* all things great and ſmall with
the ſame Vigour and Importancy, or becauſe it is
his Command; in *rejecting* all Reaſons to the con-
trary, as Excuſes; and not hearing his Charge
ſpeak for himſelf; in *ſhewing* himſelf jealous and
ſuſpicious, or to have an ill Opinion of his Charge,
or giving occaſion to ſuſpect him moroſe, unſatis-
fiable; or that all his Actions and Speeches, tho'
dubious, are interpreted in the worſt Senſe; in
exaggerating all Miſtakes and Errours into Sins and
Crimes; in *denying* all or moſt of his Deſires, tho'
the things be reaſonable or unprejudiciable; in *un-
ſeaſonable*, nimious, opprobrious chiding, and ſuch
like.

3. REMISNESS on the contrary, ſhews it-
ſelf in theſe things. *If he take* notice only of great
and ſcandalous, not ſmaller or ſecreter, Faults; *If*
what is well enjoined, either becauſe of the Edu-
cated's Unwillingneſs, or others Interceſſions, be
not, as it ought, exacted; but either omitted, or
changed into an eaſier; *If he judge* Faults, becauſe
ordinarily committed, or his Charge is inclined
to them, leſſer than indeed they are; *If he think*
them incorrigible, and ſo go not about to rec-
tify them; *If indeed he reſent* them as Faults, but
chideth or correcteth not ſo much, as is ſufficient
to amendment; *If*, when he hath ſhewed him
his Faults, and that he is diſpleaſed with them, *he*
leave the Amendment to the Young Man; *If*, to
pleaſe

pleaſe others, as the Parents, Kindred, Companions of his Charge, *he yield to* a greater Indulgence than he ought; or, *if* out of Timidity, and fear of offending his Charge, he *neglect his Duty.*

4. NOW to avoid both theſe Rocks, either of which is fatal; let the Governour be *reſolute* to obtain his *End*, but *ſweet* and *mild* in preſcribing and exacting the *means.* To be ſure not to let any Vice paſs unreprehended, and according to the nature or danger of it, to be more or leſs eager; but for things *indifferent*, Indecencies, Fancies, little Humours, (which are neither vicious nor ſcandalous) to bear with them, till their turn come to be weeded out. Endeavour to beget in your Charge a *Perſwaſion*, that you reprehend or correct, *not out* of your own Intereſt, Pleaſure, or Paſſion; *but out of* a true, internal, ſincere Affection; which, if you really bear ſuch towards him, will not be difficult. And if you can thus far advance, you may go a Step farther; *i. e.* breed in him an Affection toward you, (for Love begets Love) and then the great difficulty of your Work is paſt: in this alſo the Parents muſt aſſiſt. This muſt be increaſed by ſhewing your ſelf at all times *concerned in his Intereſts*; *openly* taking part in, and juſtifying, his Quarrels, though *privately* you reprehend him ſeverely, (for thus he ſees you are careful of his Reputation;) by your diligent Care and Attendance on him when *ſick*; and many other occaſions will be ſuggeſted of honeſtly inſinuating into his Affections. But take heed you *flatter* him not, nor *praiſe* him too much, yea tho' he deſerve very well; for many times immoderate Praiſe makes him proud and inſolent; many times alſo laſch and negligent, thinking he hath

got applauſe enough, and needs no more endeavour; but, as if he had already hit *the mark*, *bends* and throws away his *bow*. Indeed the moderate ſuffering of praiſe, is as great a trial of Wiſdom and Prudence, as the Cupel is of Silver.

5. STRIVE alſo to *enamour* him of what you would teach him. For to him that doth *will* what he muſt of *neceſſity*, the proficiency is certain. To be a good and virtuous Man, conſiſts moſt ſolely in the Will: *Quid tibi opus eſt ut ſis vir bonus? velle.* Sen. Ep. 80. He that deſires to be ſo, wants little of being ſo. And this is done by recommending your Commands and Inſtructions with the *Reaſon* of them; for when the *Judgment* is convinced, the *Will* ſurrenders of her ſelf. I cannot deny but this is contrary to the practice of too many of our great *Schools*, where Children learn only, becauſe it is *minus malum*; tho painful and troubleſome, yet not ſo much altogether a perpetual chaſtiſement. Many have doubted whether Children of Perſons of Quality ſhould at all be beaten, pretending it is ſlaviſh, and, if in another Age, injurious; that he who will not conform with chiding, will be alſo obſtinate against beating. Tho there is no juſtifying thoſe Maſters who think every thing lawful againſt that unreſiſting Age, who being over-burdened with numbers, make *Cruelty* paſs for *Diligence*, and ſupply their want of *Care* with plenty of the *Rod*, as if they, who are committed to their charge, are abandoned to their *paſſion*; or as if reaſon were not to be uſed to thoſe who are not yet Maſters of it: Yet *corporal Chaſtiſement* is neceſſary even for great Mens Children alſo, eſpecially for ſuch ſtubborn Diſpoſitions as care not for *Shame*,

but are afraid of *Pain*. But not this till laſt of all. For the Educator is to try all means before he comes to that; Exhorting, Examples, Employments, Praiſe and Shame, promiſing, threatning, Rewards always before Puniſhments. Divers *laudable Crafts* alſo, and Deceits, are to be practiſed; as to commend him ſometimes more than he deſerves; or for what he hath not, but you feign *to believe* he hath, done. *To let him know* that you paſs by many Failings in compaſſion to his age; *to ſeem* not to believe the evil related of him, but to nouriſh a better Opinion; *to put his faults* upon another, and exaggerate them in his preſence; *to declare* the Puniſhment deſerved or inflicted; *to watch* over him ſo as to hinder the acting of his evil Intention, without taking notice of it. It was alſo the cuſtom to puniſh the young Prince's Favourite for the Prince. If theſe ſuffice not, try *ſmart chiding*; wherein take heed of *unbeſeeming* words, which a noble Nature many times reſents long after, but all are apt to imitate towards others. Beware alſo of too importunate, or *unſeaſonable Reprehenſions*; as *either* when the Offender is in Paſſion, *or* in publick, *or* your ſelf in Paſſion; tho it be not amiſs ſometimes to ſeem ſo. Neither be *always* chiding, for that breeds Inſenſibility and Careleſneſs, and authorizeth his Fault by your own. *Neſcio quomodo hoc ipſum, quod concupiſcitur, jucundius fit eum vetatur, & contumax eſt animus (maxime puerorum) & in contrarium atque arduum nitens. Indiſcreet Reprehenſion* is many times Recommendation of the Vice. Let *corporal Puniſhments* be the laſt Refuge; and when the reſt, tried, are found inſufficient; for what is done willingly is beſt done. Horſes and Beaſts are ſubdued by the *rod*; but Man hath a *free will*, which

(if poſſible) is to be gained by *Reaſon*. What we do for fear of Puniſhment we really deteſt; and were we left to our ſelves, would not do it. Yet by accuſtoming to do it, tho for fear, the Bugbear that cauſed our hatred, is driven away; and by little and little we acquire an habit of, and by degrees, a love to it.

6. TAKE all Faults, Vices eſpecially, *at the beginning*, by preventing as much as you can all occaſions and opportunities of ill-doing; as let him not frequent *Suſpected Places*, not be abroad, but with a Friend, nor be late from his Lodging, and the like. For tho he do at ſuch time nothing blame-worthy; yet that *irregularity* indulged will breed *Inconveniencies* firſt, and *Faultineſs* afterwards. *Plato* having chid a Young Man for a ſlight Fault, and he replying, 'twas no great matter, anſwered, but the *Cuſtom* of it is. Tho he cannot amend all at once, yet he muſt not *ſettle* in any one. Many times alſo we ſee a Word caſt in by chance, or in merriment, to have greater force than a formal Admonition. *Quintilian*, if any of his young Scholars committed a Fault, eſpecially too bold and venturous, would tell him; that for the preſent he diſliked it not, but for the future he would not endure it: ſo he both *indulged* their *Wit*, and *corrected* their *Errours*. *Ægre enim reprehendas quæ ſinis conſueſcere.*

ESPECIALLY beware of all *Obſcene Diſcourſe*, and thoſe *equivocal* Phraſes, which the wicked invent to expreſs their Luſt (*ingeniouſly* as they think) moſt *plauſibly*, *i. e. dangerouſly*. As likewiſe of all filthy *Songs*, and *Libels*, wherein either the Magiſtrate, or other Perſon is taxed. Forbear alſo

alſo (chiefly if the Child be naturally timorous) all *diſcourſe of Witches, Spirits, Fayries*, and the like; which intimidate the Spirit, and fill the Head with vain and frightful Imaginations. Alſo all fond *Romances*, whether of Giants or Love. Thoſe ſeem to have taken their original about the time of the Holy War; when all Europe was upon the gog of fighting, to which they thought thoſe fond Stories were very conducing; but theſe from later times, when *Courtſhip* and *Luſt* were in greater account than *Arms* and *Valour*. But whatever they be, being but *Caſtles in the Air*, it matters not whether they are built for *Palaces* or *Priſons*; they have both a bad effect. For they impreſs upon Children, and (which is almoſt the ſame) upon Women, and weak ſilly Men alſo, *falſe Notions*. They are to the Mind what a *Fever* is to the Body, filling the Soul with preternatural, irregular Conceits, and hindering the *true Underſtanding* and *real Notion* of things as they are in the World; which *true Hiſtories* ſet forth. They repreſent Actions by a falſe Glaſs, as in the idle Imaginations of ſilly and looſe people. If wandring and inſignificant Fancies *in the Brain*, (Romances in thought) be ſo troubleſom to all well-minded people; to have ſuch *in writing*, is certainly much worſe. What a madneſs is it to increaſe theſe by ſuggeſting *more* Nonſenſe? By *printing* our Follies, and *publiſhing* our Reveries? They ſhew us *Luſt* inſtead of *Love*, *falſe Honour* and Valour inſtead of *true*; the *World in imagination*, for *that in reality*, agreeable Dotages, pleaſant means to render men Fools. The moſt dangerous of all *Romances*, are thoſe, which are dreſſed up with all the artifice of good Words, Habits, Action, &c. on purpoſe to withdraw the Soul from Seriouſ-

neſs and Virtue, to Vanity and Filthineſs; *Comedies*, I mean, which who with delight frequenteth returns with the Paſſions and Humours there *repreſented*, ſhall I ſay? or *recommended*. The deſire of them is ſenſual Delight and Pleaſure (to ſay no worſe) which a good ſerious man looks upon as his greateſt enemy: *Nemo ad voluptatem venit ſine affectu; nemo affectum ſine caſibus ſuis patitur. Ubi voluptas ibi ſtudium, per quod ſc. voluptas ſapit.* Tertullian de Spect. Upon the ſame reaſon I would diſſwade all Converſation with *Fools*. *Auguſtus* called Dwarfs and Naturals *monſtra mali ominis, & naturæ ludibria:* as alſo with *Jeſters*, *Buffoons*, and all ſuch as accuſtom to, and ſtudy to procure, *Laughter*. A dangerous and peſtilent ſort of Pleaſure, that renders the Mind's indulging it, like to this that cauſeth it, light, fooliſh, vain, and contrary to that Seriouſneſs and Thinkingneſs requiſite to Prudence and Gallantry of Spirit. When this Paſſion is over reflect upon what cauſed it, and the manner of it, and you ſhall ſcarce find any action whereof you will be more really aſhamed; as of that which Nature hath not ſuffer'd to be acted without uncomely motions of the Mouth and Countenance. *E impoſſibile* (ſaith *Danti*, p. 53.) *che ſia pace o verità nella republica, ſe colui che governa e amico de buffonerie & hugie.* And as it is in a Commonwealth, ſo in a Family, and in all Converſation.

7. LET him do every thing for a *good end*, and the *beſt way*. Firſt, direct his *Intentions* aright, and by that means his *Actions* become *Virtues*; and (which is more) there will be inſenſibly implanted the very eſſence of Religion. To *carry himſelf decently*, tell him not, *that* the People will think better of him, *that* he ſhall be more accepted

accepted in Converſation; but tell him, *that* he ought to carry himſelf as the nobleſt and worthieſt of God's Creatures. *To ſtudy and be diligent; not that* thereby he may arrive to Honours here, and be acceptable to great Perſons, *but to* do God his Creator the more Service. To be plauſible, not for bringing about little ſecular Deſigns, but to advance Virtue and the Glory of God by *his* Reputation. To be civil and affable, not to purchaſe the Love of Men, but for real Charity, and the like. To do his Actions the *beſt way* will breed a laudable *Ambition* in him to excel in that which is good. And ſince in every Age the ſame *Faculties* are employ'd, only the *Objects* changed, and the *Actions* of thoſe Faculties not many; it muſt needs be, that our whole Life is but *re-acting* the ſame thing frequently over upon divers Subjects and Occaſions. As the Fool perſonates the ſame humour, tho in divers Comedies; and tho ſometimes *Lance*, *Jodelet*, or *Scaramuccio*, yet 'tis all but the ſame *Buffoon*. In *Infancy*, little Quarrels with their Brethren, Peeviſhneſſes, Wilfulneſſes, *&c.* are afterwards Angers, Hatreds, Envies, Prides, Jealouſies; and a Senſibleneſs in *Youth* for a Gig or a Sugar-plum, is the ſame afterwards for Honour or Intereſt. And he is not the only wiſe man who diſcourſeth of, or acteth, *great and high matters*; but he who ſpeaks or doth, whatever it be, great or ſmall, *pertinently*, and according to the nature of the ſubject. Therefore let your Charge, even in his Youth, frequently *reflect* upon his own and others Actions, and *cenſure* them freely; that himſelf may be engaged to know to do better when the like occaſion recurs. 'Tis *Generoſity*, not to admire every thing he hears or ſees (which ſome miſ-

call Civility,) but to use his Judgment; to *discommend* as well as *praise*; nor to acquiesce in every Answer, but to seek for solid Reason, and, according to his Capacity, *Satisfaction*. Let him also in *his Sports* be prompt, diligent, active, subtil, free, not dishoneſt: and where there is any *Engagement of Victory*, earneſt, contriving, watching Advantages, yet not quarrelsom; endeavouring to overcome, yet patient if vanquished: and theſe Qualities will he also afterward put on in more serious matters; for if hunting be a *præludium* to War, Childrens Sports are so to all other Actions of their Life.

8. IT is also necessary that the Educator have the *disposing of the Servants*; or at least, that the Child have none but virtuous and discreet Persons to serve and wait upon him, especially in his *Chamber*; whose Discourse at his rising and going to Bed have great Influence upon him many times, either to *confirm* or *deface* such Notions, as have been infused into him the day before. Great care also must be had of recommending him to good *Companions*, and rather those that are somewhat above him in Years, of a good Reputation, and such as you will be content he may imitate. If you come into a strange place, you may discover *Evil Company*; *if they be* extraordinarily officious without any Reason; *if they* applaud whatever the Young Man saith, or doth; *if they* offer their Service and Assistance to all purposes; *if they* advise against the Governour; or to Liberty, Libertinism, or Idleness; *if they* rally, droll, and speak evil of others, especially of Virtuous Men, or such as the Young Man is recommended to; *if they* endeavour to draw him to unknown, obscure or suſpected

ſpected Places, or bring him into much Company. Beware of ſuch Men, and get your Charge out of their hands as ſoon as you can.

9. I have often thought it a great ſhame to ſee *Beaſts*, as Horſes and Dogs, *taught with ſo much Care* and Induſtry, their natural Vices corrected, and their Diſpoſitions reformed, by almoſt certain Rules fitted out of Obſervation, to every Humour and Imperfection: Yet many Men to return not only not *bettered*, but much *deteriorated* from their *Governors*; till I conſidered, that beſides the Ignorance, Negligence, and Inſufficiency of the *Educators*, or their Undertaking to bring up too many, and all by the ſame way; there was alſo required on the part of the *Educated*, the *generous concurrence* of his own free Deſire and Endeavour to do well. That ſome alſo have ſuch natural Imperfections and *preverſe Diſpoſitions*, as, if not taken at the firſt moment, as it were, the *primo-prime acts*, and preſerved with infinite care and induſtry from temptation, are difficultly reformed and ſtraightned. *Nero* was not rectified by *Seneca* and *Burrhus*; tho it is probable, had he been a private Perſon, and ſo long under their Care till he had got an Habit, and imbibed thoſe Inſtructions they gave, he might have proved a virtuous Perſon. But the *Tree* returned to his native *Crookedneſs* before it had time to *grow ſtraight*. *Cicero*'s Son, to the *ſtupidity* of his Nature, added *Drunkenneſs* and good Fellowſhip; and no wonder if from *Athens* and *Cratippus*, he returned as he went to them. *M. Aurelius* provided Fourteen of the moſt approved Maſters of the whole Empire (the learned *Julius Pollux* being one) to educate his Son *Commodus*; and within a while caſhiered Five

Five of them, becauſe he had obſerved ſome *L-vities* in their Carriage. Yet could not the othe Nine rectify the froward and barbarous Humour perhaps ſuck't from, and encouraged afterward by his Mother, at the time of his Conception i love with a Gladiator. *Caracalla* was nurſed by *Chriſtian*, (Tert. ad Scapulam) whoſe Educatio had ſuch force upon him, that for a long time h behaved himſelf ſo, as he gained the Love of a Men; *Hujus pueritia blanda, ingenioſa*, &c. ſaith *Spartianus*. But afterwards the *natural Humors* which were not ſufficiently by that ſhort time o good Education purged out, *fermented* again, an corrupted the whole Maſs. In ſuch caſes there fore, I adviſe the *Educator* to be *contented* to do h endeavour, and not eaſily *deſpond*; but if no better ment, to have *Patience*; and without all paſſion and with due reſpect to the perſon (careful not t fix any ſcandal or permanent infamy upon the Fa mily) *ſend him away*. He may be fit for ſome what elſe; as the Spaniſh Praverb ſaith, *That which will not make a Pot, may make a Cover*; o others may be more fitting for him, or more for tunate than your ſelf. And ſo, as Phyſicians remove their incurable Patients far off into the Country, free your ſelf from him, that you may not be ſhamed by him, nor your ſelf ſee his Shame.

CHAP.

CHAP. VI.

Of the ordering the Diſpoſition and Manners of the Educated.

THIS I begin withall, becauſe it is the *chiefeſt* and *Foundation* of all the reſt. For if you can plant in him a *virtuous Diſpoſition*, the reſt is eaſy, and follows as natural Corallaries from thence. And this is ſuſtained upon two general Baſes, *Conſcience* and *Honour*. Therefore,

1. LET the Educator in the very firſt place endeavour to plant in his Charge a true *Senſe of Religion*. I mean not that, which conſiſts in *Diſputing* for a Party, or in *Diſcourſe* only; but that in the *Heart* and *Affections*. That he may ſeriouſly remember and acknowledge his *Creator* betimes; and accuſtom himſelf to bear that *Yoke*, which in time will grow *eaſy*, and at length *pleaſant*; and that he may not be aſhamed to *own* God Almighty for his *Maſter* in this Adulterous and Atheiſtical Generation. Our Lord ſaid, that the good *Seed*, being *ſown* in the *Ground* of an honeſt and tractable Diſpoſition, cannot but bring forth in Youth the *Blade*, then the *Ears*, and at laſt arrive at Maturity. Regard not any *wicked Proverb*, or Cenſures of early Piety. But if *Religion* once take root in the Spirit of a Child,

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1. The *principal* is ſaved, ſhould it pleaſe God to call him betimes out of the World. 2. Neither can he in his whole Life *miſcarry*. For this is founding him upon the *Rock*, which withſtands all Floods and Tempeſts, *i. e.* it is a *Principle*, univerſal, perfect, unfailable; upon which whoever builds, ſhall live uniformly, contentedly, and happily, both here and hereafter: A *Principle*, which will bear him up in all Eſtates, Accidents, and Actions; a *Principle*, he never need change or forget. His *Sufferings* by it will be pleaſant, his *Life* blameleſs, his *Actions* prudent, his *Words* diſcreet, his *Thoughts* virtuous and regular, and in all things ſhall he live according to the *Perfection* Humane Nature is capable of. *Religion* preſcribes a *certain End*, the Glory of God, or doing as much good as he can to himſelf and others; which is an high and *noble Aim*, and Direction; and hinders all *Lowneſs of Spirit*, Diſorder and Confuſion in Actions, and Inconſtancy in Reſolutions. For if any Object be propoſed, he conſiders not ſo much what is *lawful* or *expedient*, as what is *beſt* to be done. From want of ſuch a *Scope* or Mark it comes, that moſt Men *ſhoot under*; employ their Minds in little by-buſineſſes, unworthy their Dignity, and not honourable, if effected. Indeed our *Underſtandings* are *fooliſh*, and *Deſires irregular*; and to rectifie them we have *Fathers* and *Governours*, whoſe Wiſdom we make our Guide; yet is not theirs comparable to that of our Lord, ſet forth in the *Holy Scriptures*. Frequently therefore inculcate the Greatneſs of *God* the *Creator* and *Governour* of all, and every particular, in this World; the *ſhortneſs* of our *Life*, and *certainty* of *Judgment*; the great *Reward* for the Good, and ſevere *Puniſhment* for the Bad. Explain to him the Myſteries

ſteries of the *Lords Prayer*, the *Creed*, *Commandments*, his Obligations in *Baptiſm*, and the Doctrine of the *Sacraments* in due time. Accuſtom him often to *meditate*, and ſet before him the manner of the Life, which our great Lord, the only Son of God, lived here on Earth; and the great *Sufferings* and *Mortification* he voluntarily choſe and underwent; that ſo he may not prefer in his Thoughts any Way before it. Frame alſo for him *Prayers* conformable to his Age and Condition, which may contain a *Summary of his Duty*. And take care that he ſay them every Morning and Evening upon his Knees, not in Bed; and as he advanceth, change them, leaſt they become a *meer Form*. Let him alſo every Night, at his going to bed, *recollect hiſtorically* what he hath done, and ſaid that day; and for what he hath done amiſs to be ſorry, and for what well done give thanks. Let him alſo frequently (ſuppoſe twice a day) *read* ſome part of the Scripture, and the *Hiſtorical* and *Sapiential* Books rather than the other, which are more diffieultly underſtood. In the morning let him, as much as he can, order his Actions and Employments for the whole day; foreſeeing what temptations that day are likely to come upon him, and how he may beſt prepare againſt them.

2. LET him alſo be made to *know his own Dignity*, the ſublime Ends to which he was created, and the noble Actions which are in his Power. And this both as a Chriſtian and a Gentleman. For it is not good, that the later (as it too often doth) ſwallow up the former, and that ſecular Grandeur baniſh not the true Greatneſs: for in truth, the Laws of the Goſpel are greater and more ſublime

ſublime than what Nature or Human Providence ſuggeſteth. *Ad magna, imo ad maxima, nati ſumus*, not as *Beaſts* groveling on the Earth, obedient to their Appetite, and labouring only for their Belly. *Major ſum, & ad majora genitus, quam ut mancipium ſim mei corporis.* Sen. Man hath a Deſign higher than *Nature*, to be like to *Almighty God* and his *Holy Angels*; to *overcome himſelf*, *maſter his Paſſions*, and *rule* over others, not by Fear and Violence, but by Reaſon, Juſtice, and Choice. The *Arts* and *Sciences* he invents, the *Laws* and *Government* he *eſtabliſheth*, the *Cities* and *Fleets* he *buildeth*, argue him to be of a moſt noble Extraction; and that a good Man is worthy to be reverenced of his own ſelf; in as much as he will do nothing miſ-beſeeming ſo noble and eminent a Nature. And eſpecially let him be fortified, and well prepared to *entertain Sufferings*, which is the great Trial and Cupel of gallant Spirits, and without which he can never become perfect, *i. e.* his Faculties can never be advanced to the height of their Power. For in ſome ſort *ſuffering* is the one half of our Life, as *doing* is the other. Suffering *in Body*, Sickneſſes, Pains, want of Conveniencies in Diet, Lodging, Liberty, Wearineſs, *&c.* In *good Name*, Obloquies, Defamations, Revilings, Affronts, too much Reputation, Expectation, and the like. In his *Mind*, Ignorances of what he deſires, or is fitting for him to know, Diſcontents for loſs, or miſcarriage of Relations, and Friends, Breaches of Friendſhip, Treacheries, Ingratitudes, Failing of his Deſigns, inſulting of Enemies, *&c.* In *External Things*, Loſſes, Poverty, with infinite more. I ſhall not name *Spiritual Afflictions*, becauſe ſeldom incident to this Age. Now for theſe, and the like, let him be inſtructed how to render him-

himſelf as *little*, as is poſſible, *obnoxious* to them, by not *ſetting his Mind upon what is not in his Power*; by *good Conſiderations* proper to every ſort, ſuch as are furniſh'd in many Books, particularly in *Petrarch*. But eſpecially let him be practiſed and inured to ſuffer and bear ſo many as his Age well permits, with *Courage* and Patience. However, he may arrive to the Diſcretion *not to be diſturb'd for Trifles*, for the loſs of a Horſe, a Dog, or a Picture, or ſomewhat of ſmallar value. And if he can bear a *ſmall Burthen* in Youth, doubt not but he will be able to carry *greater* ſtill as he grows in Age.

3. ENDEAVOUR to ſow in him the Seeds of *true Honour*, to be afraid of *Shame for miſ-behaviours*, and to value the good Opinion of virtuous and whorthy Perſons. The Deſire of Honor is of ſo great force in all our Actions, *that* the ſalſe and counterfeit of it is the great Incentive and Encouragement to all Wickedneſs; *that* thoſe men, who neglect and *deſpiſe Religion*, yet *pretend* altogether for *Honour*, *that* the horrideſt and moſt dangerous Deſigns never want Perſons to act them, if they can be perſwaded to be honourable; *that* the pretended Diminution of it is thought not ſufficiently revenged with the loſs of Life; *that* for it ſo many *Battles* are fought, ſo many *Friendſhips* broken, ſo many *Laws*, even of Religion, deſpiſed, and *Conſcience* and *Juſtice* trampled on. But theſe are from a *miſapprehenſion* and miſtaking that to be honourable, which indeed is not ſo. But I would my *Educated* ſhould eſteem Reputation only from *wiſe* and *virtuous Perſons*, which is the *Atteſtation* of them, that know beſt, to his Actions, and a publick *Recommenda-*

mendation to Employment. By this means he ſhall *liſt* himſelf under that *Enſign*, and be *ranged* with that *Party*, whereof *our Lord* himſelf is the *Captain*; and he will take *pleaſure* in Virtue and Piety, when he ſees his Actions and Ways conformed to the *Sentiments* of the World, of all gallant Perſons, both paſt and preſent. Nor ſhall he need to hunt after *Applauſe* and *Fame*; that will follow him faſt enough, with thoſe that are either indifferently, or well inclined. But he muſt expect *Obloquy* from the contrary Party; and many evil Words, and much Raillery will be ſpent upon him; *in vain*, if he have the Courage to deſpiſe them. Being a *Gentleman* then, let him conſider, that he is *above* the Tongues of Evil Men; that he is engaged to noble and ſublimer Deſigns and Actions than other perſons; he muſt *ſteer by higher Stars*, and aim at ſomewhat more *Heroical*. *Other Men* labour for a *Fortune*, and are a long time before they can arrive at that height to which *he is born*, and wherein the Virtues of his Fore-fathers have placed him: he is already, becauſe of his Wealth, ſecured from Neceſſity and Want of what may be convenient or uſeful for his Studies; *from Neceſſity*, too often the Mother of low and abject Thoughts, with which a *poor Man* firſt combats before he can conquer any advantage of Employment. Beſides, by his *Family* he is already placed upon the *Theater*, where all his Actions ſhall be obſerved and praiſed, even more than they deſerve; all Men's Eyes are upon him, expecting ſomewhat extraordinary from him; and ſo he needs not ſome eminent Action to introduce him into the good opinion of the World. Let him therefore aim at ſomewhat above, not only *ordinary Perſons*, but *his own Condition* alſo; leaſt he fall

fall equal to thoſe below him; for he cannot in *Practiſe* reach the height his *Imagination* deſigns. *Altius ibunt qui ad ſumma nituntur.* Let him ſay continually with himſelf, *for what came I into the World?* Why hath God given me ſuch Riches, ſuch Parents, ſuch Reſpect amongſt Men, but to do more Good: Surely I have received five Talents, a greater Increaſe and Return is expected from me. *Magnam fortunam magnus animus decet.*

4. THIS *greatneſs of Spirit* conſiſts principally in theſe *Virtues*; (omitting moſt of thoſe, which *Eraſmus* in his Enchiridion *Militis Chriſtiani*, recommends very effectually, but are common to all Chriſtians as well as to a Cavalier) I will only recite ſuch as are more *noble*, *heroical*, and *honourable*; and leave the preſſing of them to the induſtry of the Educator.

HIS Title of *Gentleman* ſuggeſts to him the Virtue of *humility*, *courteſy*, and *affability*; eaſy of acceſs, and paſſing by neglects and offences, eſpecially from Inferiors. *Pardoning* alſo *Injuries*, as being ſuperior to them; and not provocable to injure another. *Generoſum apud animum cito moritur iracundia.* He *deſpiſeth* no man for his Fortune or Miſery; and is *not afraid* to own thoſe who are unjuſtly oppreſſed; for ſuch, ordinarily, are Men of Parts; and, if of Virtue and Integrity, they commonly riſe again. He is *not Proud*, no not when commended, nor doth any thing render him inſolent or haughty above other Perſons. Nor doth he ſtrive to make himſelf known to be a Gentleman *by huffing*, ſwelling, ſtrutting, or domineering over *Inferiors*; nor *by Diſobedience*, and Reſtineſs towards *Superiors*; much leſs *by hectoring* and quarreling.

So

So neither *by* his Clothes and Peruke: nor ſtands he upon his *Family*, *Name*, *Wealth*, *Honour*, of his *Kindred* or *Anceſtors*; but ſtrives to equal himſelf with thoſe that *began their Reputation* in Civility, Induſtry, Gentleneſs, and Diſcretion. By *Obedience* to Laws, *Submiſſion* to Governours, not content to do barely what is enjoined, or to make *Law* the *adequate Rule* of his Actions; he forbears more than the Law forbids, and doth more than it commands: he *ſcorns* to *take advantage of his Quality* to exempt him from ſuch Duties, Exerciſes, and Rules, as meaner Perſons are obliged unto.

HE doth nothing for *fear of Puniſhment*; nor leaves he a good Action becauſe of the *Danger*, *Obloquy*, or the like. *Courage* is the proper Virtue of great Spirits; wherefore he deſieth all *little Crafts* and Subtilties in Negotiations, and thinks to maſter his Deſigns by *Reaſon* and *Magnanimity*, rather than *Fineneſs* and *Devices*. He is alſo, as much as is poſſible, *equal* and *alike*; in his Converſation, calm, peaceable; and the ſame in private as in publick. He bears alſo *Adverſity* chearfully: when deſervedly chid or corrected, is patient: is open and free, not diſſembling or hiding himſelf behind little Nets or Fig-leaves. *Invalidum omne natura querulum eſt.* He ſcorns to tell a Lye. *Taſſo* ſaid, That other Vices were like *clipp'd* or *light*, but lying like *counterfeit* and *falſe* Money; which an honeſt man ought not to pay, tho himſelf *receiv'd* it. Nor is he afraid to *confeſs his Faults*, becauſe he committeth them unwillingly; nor aſham'd to *diſcover his Ignorance*, for he hath a deſire to learn.

HE

HE is alſo *laborious*, *abſtinent*, *and willingly undertakes difficult* and *painful Employments*: he had rather be in a *Camp* than in a *Bed-chamber*, and is afraid of nothing more than the *dead Sea* of Sloth and Pleaſure. *Difficulties*, he knows, *bake* and concoct the Mind, *Lazineſs effeminates* and looſneth it. Nor doth he deſpond upon every ill ſucceſs. *Magnæ indolis ſpecimen ſperare ſemper.*

HE is *ready to do good to all*; *give* rather than *receive*; is bountiful, values not great Favours done by himſelf, ſo much as ſmall ones received. Is not ungrateful to others; but himſelf deſires no Recompence, and is content, tho unworthily uſed. *Bona facere & mala pati regium eſt.* He thinks it much below him to hate any one.

IN ſum, he is *bold* without *raſhneſs*; *affable* without *flattery*; *prudent* without *cunning*; *ſecret* without *diſſimulation*; *devout* without *hypocriſy*. He is conſtant, not opiniatre; liberal, not prodigal; gentle, not ſoft; open, not fooliſh; frugal, not covetous. He *fears* nothing, he *deſpiſeth* nothing, he *admires* nothing.

5. TO beget in him theſe and all other Virtues, ſet before him *good Examples*; If of his own *Family*, *Anceſtors*, and *Kindred*, 'tis the better; as alſo are thoſe of his own *Country*, *Condition*, *Time*, *Age*, *Acquaintance*, and *preſent* rather than *ancient* and *abſent*. No Prince (except of a very baſe Alloy, as *Nero* and *Commodus*) if he hear of a *good Muſician* or Comedian, deſires to be like him; but if he knows of the *noble Acts* of his Equal, he

he wiſhes his own were ſuch. Acquaint him alſo with the ſtories of *good* and *virtuous*, rather than *great fam'd*, Men; for this many times fills his Head with vain and fruitleſs Imaginations. And here I cannot but recommend to all Perſons the *reading of Lives*; of modern rather than ancient Perſons: which are not the worſe (if drawn truely) becauſe ſomewhat handſomer than the Original. As *Monſieur Peiresk*, and *Monſieur de Remy*, *Aleſſandro Luzzaga*, &c. *Coglione*, *Giacomo Medices*, Marquis of *Peſcara*, *Pibrac*, *Giac. Foſcarini*, &c. Sir *Tho. More* propoſed to himſelf *Jo. Picus Mirandula*, whoſe Life, and ſome of his Works, he tranſlated into Engliſh. *Carolus Calvus* cauſed a *Manual* to be made for his Inſtuction in his daily Duty, out of the Lives of Famous Perſons; and that excellent book of *M. Aurelius*, ſeems to be no other, than ſuch Memorials as he ſo collected for the governing himſelf and Empire. *Examples* alſo of *Evil Men*, if diſcreetly repreſented, are as uſeful (if not more) than others; for wiſe Men learn more by Fools, than Fools by wiſe Men. The *Thorns* alſo, which are *dug* out of his own *Ground* by admonition or correction, muſt ſerve to make *a Fence* for the future; and he muſt be *manured* with the *Weeds* pluck'd up in his own *Garden*. All the Faults both of himſelf, and other Men, being uſeful to preſerve him from the like.

6. LET him alſo know the great Advantage of *Innocency* above *Repentance*. He that keeps himſelf from great Sins, is as one that hath a *proſperous Voyage*; he that repents, as he that *ſaves himſelf upon a Plank*. Conſider what the good Father ſaid to the frugal Son; *All that I have is thine*. And what St. *John* of thoſe who continue *Virgins*,

i. e.

i. e. *Innocent*; *that they have a new and peculiar Song*; *that they* (as immediate Attendants) *follow the Lamb whithersoever he goeth.* And *that they are the First Fruits* (most holy) *unto God and our Lord.* How happy is he that never goes out of his way! With a reasonable constant Pace he must needs advance much further than other Persons. Especially fortify him against the three great Ruins of Youth, *Luxury*, *Debauchery*, and *Gaming*; and all other Faults, which though in themselves *lesser*, yet his peculiar Inclination may render them as *dangerous* as the other. But if his *Garment* cannot be kept always *clean*; yet have a care it may be with all possible speed *washed*; and let all endeavour be used to preserve him from *habitual and customary* Sins; for rather than permit these, you ought to render him up to his Parents, who perhaps may find a cure you know not. *Dionysius* ('tis better to use a Foreign Example for that, which is too common amongst us) having in his Youth indulged himself the Liberty of *Debauchery*, and finding too late the inconvenience, and endeavouring to oblige himself to the strict Rules of Temperance; was answer'd, tho perhaps untruly, that he could not safely do it; if he relinquished his drinking, he would fall into a Consumption; so in his own Defence he was forced to continue in his Sottishness. So true is that of our Lord, *He that commiteth sin is the Servant of sin*; and especially in this sin of *Drunkenness*, whilst that *extraneous preternatural Fire* quenching the *true*, *native*, *genuine* Heat of the Body, requireth still to be nourished by its equal or stronger.

7. THE great Spring and Origine of *Lust* is *Idleness*; and if *Drinking* increase the *Fire*, *Lust* takes

takes away the *Fewel*; both ſhorten the Life. Ply him therefore with continual Labour and Study, that the *Tempter* may find no Bait to cover his Poyſon. This is the Remedy againſt the Fire, which conſumeth ſo many noble Perſons, Families and Nations; an Enemy not to be contended withal, but *avoided*. After you have detained from him all *Romances*, laſcivious Books, Pictures and Diſcourſes, and yet prevail not, *Daily Labour* interchanging with Study muſt be preſcribed: and if this remedy not, *change place*, and ſuggeſt new Objects continually. A worthy *Prince* of late times, being, by a Servant of his, tempted to this ſin, ſhewing him all things prepared for the purpoſe; the *Prince* opened the Door of the Room, and commanded the officious Ruffian to give him Place and Secrecy: which he had no ſooner done, but the *Prince* ſhut the Door upon him, and forbad him ever to come again into his Preſence. And truly this *Temptation* is the exact, and almoſt *adequate*, *Trial* of a brave and heroical Spirit. He that is not carried away with every Beauty, nor too much with any one, that is deaf to Pleaſure, and thoſe Enticements which ſo few can avoid, hath a *noble* Soul and *well grounded* Virtue. But if neither Senſe of *Honour*, which this Sin wounds more than any other, (*ſhame* always accompanying thoſe unlawful, as *bluſhing* doth the lawful, Actions) nor Senſe of the Greiveouſneſs of the Sin, nor the *Expenſiveneſs*, nor *ſpoiling* his Parts, nor Danger to his Perſon, nor the *fear of Diſeaſes*, and ſhortneſs of Life, nor *Conſcience* of his Duty and Virtue, nor *Employment*, nor any other Remedy will ſerve, 'tis beſt to *marry* him. This ſort of Love, ſaid *Taſſo*, is a Vice wherein the ſame *Coin* is not current between

Buyer

Buyer and *Seller*; *the one* pays Honor, Conſcience, Virtue, as well as Money, *the other* but Love at the very beſt. But betwixt Man and Wife there is *Money* for *Money*, *Love* for *Love*, and all other things equal. But I look not upon *Marriage* as a Remedy only for Fornicatiou, except in ſuch Young-men, who before the time are impetuouſly carried on to thoſe Deſires; it is *much more honorable*, but ſeldom falls under the Educator's cognizance; if it do, he is rather to adviſe who is *unfit* than who is *fit* for a Wife.

8. THE Inconveniences of *Gaming*, are; 1. *Acquaintance* with low, baſe, unworthy Company. 2. *Learning* alſo from them ſordid and unmanly Arts, as Sharking, Cheating, Lying, Equivocating, which is by ſuch counted Over-witting their Comrade. 3. *Loſs of Time* and Money. 4. Great *Engagement of the Paſſions*, which is the moſt effectual and ſpeedy means to obliterate any good Thought, and introduce the Superiority of the beſtial part. 5. *Learning*, or at leaſt patiently enduring, thoſe abominable Swearings, Curſings, Blaſphemings, *&c.* 6. *Danger* from other mens *Paſſions*. How many have been murdered, more duelled, upon Play-quarrels? *Monſieur Faret* obſerves, that only three ſorts of Perſons follow the Trade of Gaming; 1. *Covetous*, who for love of Money care not what means they employ to obtain it; and find none eaſier and cheaper than this which requires no Stock, no Tools, no Learning, and is readily taken up by any one that hath but little Wit, and leſs Conſcience. 2. *Lazy and effeminate*, who not knowing how to ſpend their time better, can deviſe no divertiſement ſo proper as this laſch Exerciſe. 3. *Deſperate*, who being by fortune, or their own wickedneſs reduced to that extremity that they

live to day, as if they were to die to morrow, think they may obtain that Subſiſtence by cheating or hazard, which they cannot hope reaſonably for by their Induſtry; and not having any Virtue, Ability, or lawful Employment to ſupply their Debauchery, they betake themſelves to prey upon the Weakneſſes and Ignorance of better Men than themſelves. Here then it is to be ſuppoſed, that *no Gentleman* deſires to advance his Fortune by the detriment of another; and that to avoid Covetouſneſs (the Author of thoſe horrid Miſchiefs in Gaming) he ought to forbear *Gaming*, as the Trade and Employment of neceſſitous, idle, diſſolute perſons; the *Cheats* whereof are ſo infinite, that it is impoſſible a virtuous and ingenuous Perſons ſhould learn, or avoid, them: and that it is a Science which will neither *credit* its *Profeſſor*, nor *quit the charge of the Learning*. Yet if *not as a Trade*, but with due caution practiſed, Plays may be learned; ſuch eſpecially as are managed by *skill*, and not fortune only; to acquaint him with numbring, and to quicken his Fancy and Memory. Beſides, *Muſick*, *Diſcourſe*, and ſuch other *Divertiſements* will not hold out long Converſation with the ſame Perſons. But then let him not play for more Mony, than the loſs of it will be *inſenſible* to him; and if his play can better its *own Charge*, ſeek not to gain by it. And let him (as much as is poſſible) practiſe to be *unconcern'd* in the winning or loſing; to play *calmly* without Paſſion. To which if he can arrive, he hath been *ſerious* in his *Play* to very good purpoſe. Let him alſo be *veracious*, and abominate a lie, or cheat, even in his Play. And laſtly, if a *By-ſtander*, let him beware of diſcovering the Faults, either Unskilfulneſs, or Deceit of the Gameſters; elſe both Parties will hate him.

CHAP.

CHAP. VII.

Of Frugality, or ordering his Money and Expences.

1. WEALTH, i. e. *Money*, being the great Inſtrument *whereby* all things are performed in civil Societies; and therefore being equal to all other external Commodities of our Life; *whereby* alſo, well laid out, *Friends* are gained in the *Court of Heaven*; it is neceſſary the *Educated* be taught the Uſe and Value of it betimes. It is reported of Sir *Thomas More*'s Father, that, to the intent his Son might prove a good Husband, and employ his Time and Intention wholly upon Learning, he would never permit him to have any Money, but when he wanted any thing to ask for it. *Quod adeo ſtrictè obſervavit, ut nec ad reficiendos attritos calceos, niſi a patre peteret, pecuniam haberet.* And this *Severity* Sir *Thomas More* afterwards mightily commended; *for by that means* (ſaith he) *I could not furniſh any Vice or Pleaſure, I could not loſe my time in gaming, nor knew I what Unthriftineſs or Luxury were, nor could I employ my ſelf in any thing but my Studies.* Sir *Thomas More* was indeed one of a rare and extraordinary Spirit, ſo obſervant of his Father, that the Hiſtory ſaith he never offended him, nor was ever offended with any thing his Father ſaid or did to him. And *when himſelf was Lord Chancellor of* England, *before he aſcended his own Tribunal in* Weſtminſter-Hall, *he*

went to the Kings-Bench *Court (where his f*
ther was Judge) to ask him bleſſing upon his knee
And I believe, had his Father indulged him t
command of all his Eſtate, he would have do
no otherwiſe than as without it. So that whet
is better to keep *all money* from Youth, or let hi
have *ſome ſmall proportion* (for any great part
muſt by no means be poſſeſs'd of) is a queſti
not to be decided by this Example. I knew t
Perſons of Quality, great Friends, who brou
up their Sons together, and were of divers O
nions and Practices in this point. If we may jud
by the Event, he who had the power of Mon
proved the better Husband. But neither do
think this to be any more than one ſingle Exa
ple; more, I am confident, have miſcarried
the other ſide. Methinks the beſt general Ru
(becauſe ſeveral Diſpoſitions are to be handled
veral ways, which muſt be left to the diſcreti
of an experienced *Educator*) is; That he be
lowed *ſo much a month* to be ſpent according to h
own fancy, yet *over-looked*, not *ſtrictly watch*
(except where there is reaſon to ſuſpect ſome
management) by the *Governour*: Who is alſo
reſtrain him from Debauchery, Gaming, and
notorious Acts of *Prodigality*; and, on the contr
ry, to provoke him to *compaſſionate* the neceſſitou
be liberal to ſuch as have any way ſerved him (n
thing being ſo unbecoming a *Gentleman* as Ingra
tude) and ſuch like. But by no means let hi
have all his Allowance in his own power; for th
is to put the *Bridle out of his mouth*, the mea
whereby the *Governour* muſt *coerce* him.

2. LET him (at firſt with the direction of h
Governour) *do as much of his own buſineſs* (I mea
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kept in
Profeſſi

buying, trucking, giving, receiving, paying, chuſing, Clothes, Books, *&c.*) as he is capable; for hereby his Mind is inured to a great piece of Wiſdom [*Soli ſapienti notum eſt, quanti res quæque taxanda ſit*, Sen. Ep. 82.] to *eſteem*, *compare* one thing with another; to *judge* and *value*, not only things neceſſary for the preſent, but all others alſo. For the *grounds* and *principles* of Judgment and Diſcretion are the ſame, tho the *Subjects* whereupon they are exerciſed are divers. Nor let him fear the ſilly Opinion of ſuch Perſons as think cheapning or chuſing a Derogation to their Honor, or *buying for the juſt value a cheating of the Seller*. I have ſeen the *greateſt King* in Chriſtendom refuſe to buy what he conceived too dear, and to change the Shop where he thought himſelf not well uſed. Perſons alſo of very good Quality, in *Italy*, are not aſham'd to go to a Shop, chuſe, and bargain, *v. g.* for their Clothes, and make the *Taylor* alſo cut them out of the whole piece before them. Whereas an ordinary Gentleman amongſt us thinks himſelf *abuſed* if *not cozened*. As if it were *Nobleneſs* to expoſe and ſuffer themſelves to be *over-reached*, derided, and fooled by an impudent *Pedlar*, or flattering *Hoſt*. Who, tho in our Nation they arrive, by the impudent folly of thoſe who know no nobler way of Generoſity than to be fooled by the meaneſt and unworthieſt of all People, to buy the Eſtates of ſuch Prodigals as degrade themſelves firſt into a *Familiarity*, then into an *Equality*, at laſt into an *Inferiority*, with them; yet in other Countries, where men have and make uſe of the parts God hath given them, they are kept in that degree and rank which befits their Profeſſion.

6. LET him always *buy with ready Mony* which will both *keep him* in mediocrity of Expe ces, within his bounds, *teach him* the value Money, and *acquire him* very great Reputation bo with Tradeſmen and others. He buyeth *chea* and *better* Commodities, and is not impoſed up with falſe Bills and Accounts. By this means a he may learn to live *under* his Revenue; whi whoſoever doth not, can never keep himſelf o of debt. It is therefore dangerous to have to d with them that *keep Books*, which are *authenti Records*, tho *governed* many times *by careleſs* or *honeſt Boys*; except himſelf alſo keep another, a as diligently look to his Accounts; and that fr quently too (old Reckonings never turning to t profit of the Debtor;) and if after the manner *Merchants*, under the Notion of *Creditor* and D *tor*, 'tis the eaſier and better. But if he keep h Accounts ſeverely, not only they with whom h deals, but his Servants alſo, will be more carefu what Reckonings they bring him.

4. YOUNG *Men*, out of Emulation, have great vanity of *deſiring whatever they ſee their Equa enjoy*; and this proves many times a dangerous an expenſive *Folly*, being accompanied moſt-what wit a ſpeedy loathing, or neglect of what they unrea ſonably long'd for. *Omnis ſtultitia laborat faſtidi ſui.* A Young-man need not be altogether cure of this Diſtemper; if it can be regulated, excel lent uſe may be made of it for his inſtruction i many Knowledges, and gaining him much Expe rience. But to *moderate the Exorbitancy*, the bes way is to make him an *example to others*, by put ting him upon ſome *particular Curioſity* by himſelf which

which may with reputation be oppoſed to thoſe many Vanities of his Comrades. And ſuch a one alſo as need not periſh with the uſing, as Globes, Maps, Pictures, Medals, Curioſities of Art and Nature, *&c.* And an excellent piece of Inſtruction may be inſtilled into him by this means: as to know all Kings, Popes, Emperors, *&c.* by their Pictures, which is Hiſtory; Geography, by Maps; Anatomy, Plants, Antiquities, *&c.* by Cuts.

4. NEITHER let the *Educator* be too moroſe or ſolicitous to keep him from *all vanity in clothes* or *expences*, leſt he be diſcouraged. For few being willing to learn out of the School of *Experience*, and ſhe being a *good* Miſtreſs, if not the *ſole* one, it is very fitting to make her a Partner in our Inſtruction. Only the *Educator* (that is, *Reaſon*) muſt be the *chief Maſter*; and let his Charge take out only ſuch Leſſons under her, as his Guide ſhall think fit; that is, ſuch as may convince the Younger of the vanity of thoſe and the like Deſires. *Scriptum eſt enim* (ſaith *Rog. Bacon* very wiſely) *qui non errat non invenit, qui non corrumpit non emendat, qui non triſtatur non lætatur.*

CHAP. VIII.

Of the Preſervation of his Health.

BECAUSE it is very tedious, chargeable, and ſometimes dangerous to repair for every ſmall Diſtemper to a *Phyſician*, it is very fitting the *Governour* ſhould know to preſerve his Charge *in health*. For without that he is uncapable to undergo any Employment; neither can he ſtudy, nor follow his Exerciſes, when ſick; but is troubleſome to others, and unprofitable to himſelf.

1. IN Youth, *Exceſs in Eating and Drinking* is very frequent; neceſſary therefore it is to *moderate* his *Appetite*. For if the Stomach be ſtretched beyond its true extent, it will require to be filled, but never well digeſt what it receives. Beſides, it is much better to *prevent* Diſeaſes by *Temperance*, Sobriety, Chaſtity, and Exerciſe (σωφροσύνην δι' ἐγκρατείας) than *cure* them by *Phyſick*. *Qui enim ſe Medicis dederit, ſeipſum ſibi eripit. Summa medicinarum ad ſanitatem corporis & animæ abſtinentia eſt.* He that lives abſtemiouſly, or but temperately, needs not ſtudy the *wholſomneſs* of this Meat, nor the *pleaſantneſs* of that Sauce, the *moments* and punctilio's of Air, Heat, Cold, Exerciſe, Lodging, Diet; nor is critical in Cookery and Vinenerſhip; but takes thankfully what God gives him. Eſpecially let all Young-men forbear Wines and ſtrong Drinks, as well as ſpiced and hot Meats; for they introduce a *preternatural* heat into

to the Body, and at laſt *hinder* and obſtruct, if not at length *extinguiſh*, the *natural*.

2. BUT if *overtaken by exceſs* (as it is difficult always to ſtand upon guard) the beſt remedy is *vomiting*, or *faſting* it out; neither go to bed upon a full Stomach, except by reaſon of drinking it be neceſſary to remove him from Company, that the World may not be witneſs of his *Brutality*; and that himſelf may be hindred from all *Extravagancies*, and be aſhamed of it the next day. Let *Phyſick* be always the *laſt* remedy, that Nature may not truſt to it.

3. IF through *Melancholy*, *Timorouſneſs*, or *Womaniſh Education* (for I ſee very few Women well educate Men, nor Men Women) your Charge have *Imaginations that he is always ſick*; (if he only pretend ſo, that he may avoid Study and Labour, 'tis another caſe) do not at firſt ſeem to diſcourage him, but rather bring him off his Humour by *painful* and *harſh Phyſick*; which is the Cure alſo of thoſe melancholick Perſons, whoſe Sickneſs, tho they are frequently indiſpoſed, yet is not dangerous either for Life or Labour.

4. MUCH of *Health* conſiſts in *Exerciſes* and *Recreations*; which muſt be regulated according to the Country, Seaſon, *&c.* but generally rather *violent* than *laſch*; ſuch, I mean, as may cauſe the Body to *tranſpire* plentifully, and *exhale* thoſe black and fuliginous Vapors which are wont to oppreſs Young-men; that Nature be not hindred in her *Circulation*. Neither be afraid, tho he be weary and tired: for *Wearineſs* is no *Diſeaſe*, nor doth *ſimple Heat*, without *Putrefaction*, cauſe a *Fever*.

Beſides, *brisk Exerciſe* will render him ſtrong, active, mettleſome; whereas *Idleneſs* contracts a *ſtagnation of Humours*, *numneſs* of the Joints, and *dulneſs* in the Brain. Yet *violent Exerciſes*, as Running, Leaping, Wreſtling, are not ſo fit for thin, choleric, and weak Bodies: rendering ſuch old and gouty before their time, as they did *Conſtans* the Emperor.

5. DANCING is a moderate Exerciſe; ſo much whereof is to be learn'd as may give a good and *graceful* motion of the Body. No Nation, civil or barbarous, ancient or modern (except our late contradictive Spirits) that expreſs not their Joy and Mirth by it; which makes it ſeem a *ſprout of the Law of Nature*. But the uſe which is now frequently made of it, eſpecially ſince it is become a *difficult Study*, and many Years, beſides infinite Practice, required to a reaſonable Perfection in it, I cannot but utterly condemn; ſubſcribing to the *ſevere*, but *true*, Cenſure of that moſt excellent modern Hiſtorian *Monſieur de Rhodez*. *There is nothing* (ſaith he) *which doth more diſſipate the powers of the Spirit, nor more enervate the forces of the Soul, than the raviſhing Harmony, the continual agitation of the Body, and the charms of Ladies Converſation.* The great *triumph* of *Senſuality* is ſuch Meetings; where the *Ear* is fed with *Muſick*, the *Eye* with *Beauties*, the *Smell* with *Perfumes*, the *Taſte* with *Banquets*; whither none are invited or come, but *to pleaſe* or *be pleaſed*. Could their Thoughts be then ſeen, in what a hurry and tumult ſhould we perceive them? What Deſires, what Fears, what Impatience, what Luſt, what Jealouſy, what Envying, what Deſpiſings! *&c.* *Card. Borromeus*, in his Book againſt Balls and Dances, ſaith, That he,

he, when a Young-man at the *Univerſity*, and his Companions, with great importunity prevailed with one of their *Profeſſors*, a grave and prudent Perſon, to go along with them to a *Ball:* who having obſerved the Actions and Circumſtances thereof, told them with great aſtoniſhment, that it was an *Invention of the Devil* to deſtroy *Souls*, by corrupting the very Being and Eſſence of *Chriſtian* Virtues. When a Servant lighteth a Torch, we give him ſtrict charge not to carry it amongſt Flax, Straw, or the like. Why do not Parents forbid their Children to frequent thoſe Places, where is more danger of kindling another manner of flame? To have the Imagination ſwelled with the preſence of Beauties in their trim, and under a full Sail, when the Blood is chafed, and the Mind ſet upon Pleaſure; is not drinking *cold water*, but *ſtrong poiſon* to one over-heated.

6. IT will not be amiſs here to add, That divers *bodily Diſeaſes*, *Infirmities*, and *Undecencies*, may by the *Educator*'s Care be *regulated*, and either wholly, or in good part, *amended*. For few there be, who have all the Members of their Body *equally* ſound and well-diſpoſed: the worſt is corrected by bringing Spirits to that part with Labour and Exerciſe: as,

Shooting in a long Bow, for the Breaſt and Arms.

Bowling for the Reins, Stone, Gravel, *&c.*

Walking for the Stomach.

Riding for the Head: and the great *Druſus* having weak and ſmall Thighs and Legs, ſtrengthned them by riding, eſpecially after Dinner: as did alſo his late Majeſty.

Squint-

Squinting and a dull Sight are amended by ſhooting.

Crookedneſs by ſwinging and hanging upon that arm.

Stammering by deliberate and ſlow ſpeaking, and obſerving what words run moſt currently. So both Mr. *Mede* and Mr. *Oughtred* helped themſelves.

Divers *Miſaffections in the Eyes*, by Spectacles.

Baſhfulneſs and *Bluſhing* by frequent *ſpeaking in company*, &c.

One Example I will propoſe to ſhew how much Art and Exerciſe can amend Nature. *Demoſthenes* could not pronounce R. To help this, he rowled little Stones under his Tongue. He cured his ſhortneſs of Breath by walking up an Hill, and repeating ſometimes Verſes without drawing Breath. He ſtrengthened his Voice by declaiming near the Sea-ſide when ſhe roared. He compoſed his Countenance by a large Looking-glaſs. He corrected an unſeemly motion he had in lifting up his Shoulders, by ſpeaking in a ſtrait Pulpit, and hanging a Spear with the ſharp point downwards. It was a great Spirit, that with ſo many Diſcouragements durſt adventure upon ſuch a Profeſſion; but greater to go through with it, even in deſpight of Nature.

CHAP.

CHAP. IX.

Of the divers Paſſions, Inclinations, and Diſpoſitions of Man, and the ways to rectifie and order them.

1. BUT that the *Educator* may clearly ſee his Work, and have it, as it were, wholly in his View; I will dig a little deeper; anatomize and lay open the *Soul* with its *Operations*. Perhaps not ſo *accurately* and punctually, yet as plainly, and for Practiſe as *uſefully*, as I can; regarding not the *Curioſity* or Philoſophy, but the *Neceſſity* and Utility of the Knowledge. For he that knows *quid homo poteſt*, will quickly perceive what his *Charge's* Abilities are, and what his Defects; and conſequently what the Remedies.

2. IN the *Soul* then are two ſorts of Powers; *Cognoſcitive*, for Knowledge; *Motive*, for Action.

Knowledge (omitting *Apprehenſion*, as not falling under our Conſideration) conſiſts in *Invention*, *Memory*, and *Judgment*, of which in their places.

Action is in the *Will* (of which we ſhall not ſpeak) or *Affections*. And theſe are either *Concupiſcible*, or *Iraſcible*; and both theſe are *Paſſions* or *Inclinations*.

Paſſions are *the natural motions of the Soul towards Objects agreeable or diſagreeable.* Or *the motions, or effects, which Objects pleaſing or diſpleaſing immediately cauſe in the Soul*, *i. e.* what the Soul

Soul ſuffers from its Objects immediately without Deliberation. Tho' ſome call *Paſſions* only the more *irregular* and *ungoverned* Actions of the Soul.

Inclinations are *the frequenter, and cuſtomory working according to thoſe Paſſions.* And, if meerly according to natural Suggeſtions, they are properly called *Inclinations*; but if they proceed to exceſs, and be not bridled and regulated, they become *Vices.* But if regulated by Reaſon, or God's Spirit, they are properly *Virtues.* If by the Probity of *Nature*, without much *Deliberation*, our Inclinations work *laudably*, i. e. as they do when *habitually* regulated by Reaſon, then are thoſe natural Inclinations called *Natural Virtues*, or *Good Nature.*

3. BY the way take this Caution, *That you truſt not to thoſe Natural Virtues, as if they were, or could be, ſufficient to make a Man habitually and thoroughly virtuous:* or, as if he that acteth according to them, were really and ſufficiently virtuous. What *Seneca* ſaith of Valour, is true of all the reſt. *Pauciſſimos fortes natura procreavit, bona inſtitutione plures reddidit induſtria.* And this our Holy Religion expreſſeth more plainly, when it diſtinguiſheth between *Grace* and *Nature*; for if *natural* Diſpoſitions be not ſufficiently virtuous *morally*, neither are *moral* Virtues ſufficient for obtaining *Heavenly* and Spiritual Graces. *Diſpoſitions* indeed they are to Virtue, but muſt themſelves alſo be ordered and directed by *Prudence:* elſe they will run into many Miſtakes; *Love*, where there is more reaſon to *hate*; and *cajole*, where they ſhould *chaſtiſe:* they will alſo *neglect* many Actions of Virtue, and *run into* many of Vice. Nor is it a ſufficient Excuſe

Excuſe for any evil-diſpoſitioned, *v. g.* an angry Perſon, to ſay, that he is ſo *naturally*; for we are to live by *Reaſon* and *Grace*, not by *Nature*; nor is is it well ſaid of a Thief, I am ſo naturally; for to what purpoſe have you Reaſon?

4. PASSIONS. Inclinations *proper to, or ariſing from, them.*

1. *Love.* Sweetneſs, Kindneſs; contrary to Inſenſibleneſs of Good.
2. *Hatred.* Maliciouſneſs, evil-naturedneſs.
3. *Deſire.* Heat or Eagerneſs; contrary to Coldneſs or Indifferency.
4. *Averſation.* Frowardneſs, peeviſhneſs.
5. *Hope.* Courage, Boldneſs; contrary to Faint-heartedneſs, Cowardlineſs.
6. *Fear.* Timidity, Softneſs, (contrary to Hardineſs) Indifferency, Lazineſs, Quietneſs, love of Eaſe, Dulneſs.
7. *Confidence.* Credulity; contrary to Diſtruſt.
8. *Deſpair.* Impatience; contrary to Patience, Longanimity.
9. *Joy.* Chearfulneſs; contrary to Sadneſs.
10. *Sorrow.* Melancholy, Saturnineneſs; contrary to Mirth, Jovialneſs.
11. *Acknowledgment.* Gratitude, Generoſity; contrary to Ingratitude.
12. *Wrath or Choler.* Roughneſs, Harſhneſs, Moroſity, contrary to Meekneſs.
Anger. Promptneſs, Briskneſs, Raſhneſs, Revenge.
Pride. Haughtineſs, ſwelling.
13. *Shame.* Modeſty, Baſhfulneſs.
14. *Impudence.* Haſtineſs, Impertinency.
15. *Repentance.* Flexibility; contrary to Obſtinateneſs.

16. *Piety.*

16. *Piety.*	Tenderneſs, mercifulneſs; contrary to Hard-heartedneſs, Cruelty.
17. *Envy.*	Malice.
18. *Emulation.*	Activeneſs.
19. *Indignation.*	Vehemency.
20. *Reverence.*	Humility.
21. *Contempt.*	Surlineſs, Diſdain; Scorn, Inſolence.
22. *Love of Women.*	Amorouſneſs, Uxoriouſneſs.
23. *Jealouſie.*	Suſpiciouſneſs, Doubtfulneſs, Suſpenſe, Miſinterpretation.

IT is to be noted, that many times a Man *worketh contrary to his Natural Inclinations*; becauſe the *Inclinations* follow the *Cognoſcence* of the Soul: and it happens frequently, that a violent and ſtrong Apprehenſion may be formed on a ſudden, contrary to what is uſual: As the Sound of Drums, Trumpets, Shouts, Examples, *&c.* may put ſuch Apprehenſions into a *Coward*, as may make him *valiant*; and on the contrary, Wearineſs, Darkneſs, Rumors, Sombre, and diſmal Accidents, *&c.* may intimidate a valiant Man. Wherefore it is great *Raſhneſs* to judge of any Man's Inclination by any particular Action; or to think that every Man muſt work as he is inclined. Again; *Paſſions* having their Force, becauſe Reaſon and the commanding part of the Soul doth not reſtrain and bridle them; it ſeems that *Inclinations* are beſt diſcerned when they are moſt at Liberty: as *Children's at their Play*; when they think not of diſſembling, or reſtraining them. And, 2. that they, *who command not one Paſſion*, are alſo *obedient to others*; and that he, who is one way paſſionate, is likely to be ſo in *all*, or *any*. And, 3. that the *Educator*, ſeeing the Inclination of his Charge, may

may moderate, change, and govern it, as it ſhall be convenient; and that by changing Objects, and Apprehenſions; but chiefly by ſhewing him the good or bad of that, or the contrary, that is, by rationally perſwading him to ſubmit it to Reaſon.

5. THESE *Inclinations* are but as the Elements and Principles of our *Diſpoſitions* and *Humours*: which are made up of many of theſe, (Man, as all other Creatures, being *de-de-compoſitum*) and theſe in ſeveral Degrees and Predominances; and theſe alſo mingled and tempered with the difference of Knowledge or Apprehenſion. And by the way, upon theſe grounds, I perſwade my ſelf it would not be difficult to enumerate *all, or the greateſt part of our Actions, and the Cauſes and Order of them*; which is a piece of Knowledge the moſt conducing to the well-managing of our ſelves that can be; for the variety of Paſſions, Inclinations, and Diſpoſitions, is the Cauſe of all Human Buſineſs and Affairs in the whole World. From the mingling of Inclinations, and Apprehenſions, ariſe thoſe infinite ſorts and varieties of (as the *French* and *Spaniards* call them) *Wits*; we term them *Diſpoſitions*. The chiefeſt I have obſerved, I will here ſet down, for an *Eſſay* and *Sampler*, to direct thoſe, who have more leiſure, to add to them according to their Experience. And it would be a good Work to *characteriſe* them ſo vively, that Men (at leaſt ſuch as are *extravagant*) may ſee themſelves as in a Glaſs; and diſcovering their Imperfections, amend and alter them. In general ſome *Diſpoſitions* are *bad*, others *good*. *Bad* are ſuch as theſe.

1. Such

1. Such as want Wit, dead, ſtupid, ſenſeleſs, heavy, dull, forgetful, ſottiſh, not able to apply themſelves to any thing, yet are crafty and deceitful; theſe are miſerable.

2. Idle, ſenſual, ſlothful, Gluttons, without Memory or Care, Cat-witted, diſſolute, fooliſh, impertinent, obſtinate, untractable.

3. Weake, baſe, low, fearful, irreſolute, ſoft, troubled, mazed, confuſed, empty, open, baſhful, ſheepiſh, ſneaking, low-ſpirited, yet many times crafty and malicious; theſe eaſily become a prey to low and mean Companions.

4. Vain, giddy, hare-brain'd, bird-witted, ſuch as employ their Thoughts in things of no Value, volatile, deſultory, skipping from place to place, neglectful, haters of thinking, inconſiderate, heeding nothing after it is out of their Hands. Fantaſtical, reſtleſs, light-headed, crack-brain'd, carried away with every new Object, never conſidering what is beſt; unconſtant, impatient, changeable; that work without Affection or Delight, doing what they muſt to make an end, rather than to do it well.

5. Curious, ſcornful, Mockers, Jeerers, Taunters, abuſive, reproachful, Tatlers, Charlatans, who upon all occaſions are ready to publiſh all they know to the prejudice of another; delighting in making debates and miſchief, Enemies of God and Charity, Breeders of all petit Factions, News-brokers.

6. Buffoons, ridiculous, Flatterers, Apes, Rimers, Players, Wits, airy, light, fooliſh.

7. Proud, Pretenders, Pedantick, Vain-glorious, Formal.

8. Con-

8. Contentious, litigious, quarrelſom, bluſtering, cowardly, Hectors, froward, perverſe, diſloyal, treacherous, envious.

9. Ambitious, arrogant, fierce, raſh, impudent, violent.

10. Crafty, ſly, double, malicious, Cheats, Verſuti, and who can change their Shape, Mein, and Diſcourſe, according to their advantage.

11. Covetous, ſordid.

12. Of angry Perſons ſome are ſour, harſh, ill to pleaſe, ſturdy, ſullen, intractable, unadviſable (a Diſpoſition mixed up of pride and melancholy) peeviſh, fixed upon the worſt, moroſe, (a delicate ſorts of Waſps) who are offended if every thing be not done the beſt way, *i. e.* as they would have it. Some Men's Anger vapoureth away in Words, Clamor, Scolding, Reviling, Railing, Threatning. Others ſay little, but lay up Revenge againſt an Opportunity: this is incident to Superiours, who conceive it below them to quarrel, and who think themſelvs deſpiſed, if every thing is not conformed to their Will. Others neither chide nor revenge, but turn their Wrath upon themſelves, as melancholic Men do. I pity theſe, for they have already the Reward of their peaceable Wrath; who have a pleaſure in their Torment, and a kind of Satisfaction in their moſt agreeable Diſcontent. But it were better for them to chide even without Reaſon, than ſtore up this ſooty Humour, which corrodes Body and Soul.

Some are quickly angry, and quickly pacified, haſty.
Some are quickly angry, and difficultly pacified.
Some difficultly angry, and difficultly pacified.
Some difficultly angry, and eaſily pacified. The Diſpoſition of God himſelf.

13. Prag-

13. Pragmatical, prating, impertinent, giving judgment in every buſineſs without a Fee, without asking, in every Man's Company unwelcome.

14. Mad, wild, furious, brutiſh, untamed, terrible, pertinacious, cruel, impious, deviliſh, croſs, precipitious, deſpiteful, revengful, tyrannical.

15. Ill-natured, ſolipſi, valuing themſelves only, their own judgment and intereſt, deceitful.

16. Melancholick, jealous, ſuſpicious, diſcontented, interpreting every thing in the worſt ſenſe; and every diſpleaſure to be contempt, affronts; and all men to be againſt, and enemies to, him.

17. Extravagant, Heteroclites, Alchymiſtical or Bleſſed-ſtone-men, Aſtrologues, Diviners, Paſſionate Lovers, Romantick.

Good Diſpoſitions alſo are of ſeveral ſorts.

1. Subtile, ſharp, piercing, ready, vigilant, attentive to Buſineſs, ſagacious.

2. Argute, acute, quick in giving Anſwers and Repartees, reſolving Doubts and Speculative Queſtions, inventive.

3. Facetious, merry, cheerful, gay, jovial, εὐτράπελοι.

4. Wiſe, prudent, judicious, that examine things to the bottom, able to diſcern and judge of things alike, ſage, grave, practical, experienced, that know Opportunity.

5. Free, noble, generous, bountiful, meek, peaceable, quiet, moderate, magnificent.

6. Bold, reſolute, free in reprehending others, and ſpeaking their own Minds, back'd with Reaſon, hardy in difficult Enterpriſes, brave, warlike, valiant, ſenſible of Honor.

7. Stable, magnanimous, conſtant, patient in Adverſities, and Buſineſſes.

8. In-

8. Induſtrious, thinking, ingenious, univerſal.
9. Religious and devout.

There is alſo great *Mixture* and *Compoſition* of theſe, ſometimes Contraries ſeeming equally eminent in the ſame Perſon. *Procopius* ſaith of *Juſtinian*, *Juxta malignus erat & deceptu facilis, cujus ingenium pravum & fatuum dixeris. Diſſimulabat ipſe fraudibus omnium expoſitus. Temperamentum inſolitum, cum ex contrariis conſtet. Inconſtans amicis, inimicis inexorabilis; avarus, contentioſus, novarum rerum cupidus; ad ſcelera facile, ad optima nullis ſuaſionibus moveri poterat.* Yet is not this Temper ſo unuſual as *Procopius* ſuppoſeth. For moſt men miſtake a *Vice* for a ſeemingly-like, but really-contrary, *Virtue:* As *Pride* for *greatneſs of Spirit*; *Heroiſm* for *Valour*; *Cunning* for *Wiſdom*; which are really Contraries. And indeed concerning *Young Men*, and all others (as Women, Perſons ill-educated, *&c.*) who follow their preſent Apprehenſions and *Impetus*, without much conſidering their Actions, or rectifying their Inclinations by Reaſon, it is oftentimes hard to diſcern whether they be virtuous, or vitious; which is not ſo concerning thoſe who are habituated: for then *all Virtues* go together, as well as *all Vices*. And thoſe *Conſtellations* are eaſily diſcovered by their own *Light*. But *natural Virtues* are often accompanied with ſuch *natural Vices* as are *habitually* contrary. As *Meekneſs* is often joined with *Slothfulneſs*, and then it proceeds from *want* of Spirit and Apprehenſion. Whereas *habitual* or acquiſite Meekneſs hath perhaps an inclination to Sloth, but hath mortified and bridled it. And every Virtue appeareth and ſheweth it ſelf, when Neceſſity or fitting occaſion requires it. So *Gravity* in a Child, and thoſe who being old are yet

Children

Children in Underſtanding, is accomprnied with *Dulneſs*, Formality, Pride, and Cenſoriouſneſs: becauſe it proceeds from want of mettle, not from choice; and ſeeks to juſtify and ſhrow'd that defect by finding fault with others. Whereas true and laudable *Gravity* is oppoſed only *to Levity* and *Folly*. So natural *Civility* and Courteſy is joined with Effeminacy; *Severity* with Implacability, and the like.

6. CLIMATES alſo, and divers other *Accidents*, produce various Inclinations; not that any Country produceth only one Inclination, but only more of one than another. So *all of one Age* are not alike inclined, tho *moſt* of them are; and more in *Youth* than Age, becauſe the manners are then *leaſt artificial*. I will ſet down therefore, and becauſe moſt to our purpoſe, *the Inclinations of Youth*; that the *Educator* may in ſome meaſure be able to judge, which are Imperfections of the *Age*, and therefore like to fall off when his Charge arrives to *Maturity*. Only this Caution ought to be obſerv'd: that he *humor* or *encourage not* his Charge in any of them, for that is to perſwade him *to be a Child always*. And 2ly, that, if he be in any of them *exorbitant*, the Fault then ſeems to be of the *Perſon*, not of the *Age*; which happens very frequently; and therefore requires more Care, and a more early and efficacious Remedy in the Eradications.

Young Men then, being guided by *Senſe*, *Nature* and *Paſſion*, not *Reaſon*, *Experience* or *Diſcretion*, are *inconſtant* and unſettled. For the Senſe being eaſily tired with the enjoyment of its Object, and the Soul (being made for ſomething better) not finding Satisfaction in things ſenſible, they conceive

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a *Faſtidiouſneſs of the preſent*, and a *deſire to change*: and this is *neceſſary* for their Condition, that they may not obſtinately and fixedly reſiſt (as old men commonly do) the introducing of ſuch *Habits* as are neceſſary to the perfecting their Faculties, and making them happy. For tho their Paſſions be eager, and Senſuality predominant, yet their Reſiſtance is ſtrongeſt at the beginning, afterwards they with Patience are brought off; their natural Inconſtancy ſuggeſting Advantages to the Director. For their preſent Thoughts being vented, they are at long running, as a Fiſh when wearied, brought tamely to your hand; therefore alſo you may *hope well* of moſt of them, but be *confident* of none. *Hence* alſo it cometh, that with leſs Reluctancy they embrace ſuch *knowledges* as do not *thwart their Pleaſures*, and Senſes, but of *Morality* and Prudence they are leſs capable; and that in Sickneſs, when Senſuality fails, they are eaſily wrought upon. Therefore alſo are they *open*, and *free*, eaſily diſcovering their Thoughts and Inclinations. *Eager*, alſo, *haſty*, *unadviſed*, ſuddenly reſolving, and as violently purſuing what they reſolve for a little time. *Quicquid volunt valde volunt*. *Stomachful* alſo, as not tamed by Adverſity or Neceſſity. They are alſo *taken with Shews*, Gallantry in Cloathing, *&c.* deſirous of what they ſee, and weary of what they poſſeſs; *ambitious to do what they cannot*, or ſhould not, but *neglectful* of what they ought and can. Therefore gladly would they be *learned*, but *not ſtudy*; be *excellent*, but *not take pains*; conſequently *expenſive*, eaſily ſeduced, negligent, careleſs, fearleſs, forgetful, improvident and credulous: *Deſirous of Honor*, and making a ſhew of excelling in Beauty, Clothes, *&c.* of getting the Victory at Play and Gaming, yet valuing Honor more than Gain;

Gain; *wanting Experience* they are *angry*, fierce, nemies of Thinking and Conſideration, and there fore rather affecting Bodily Exerciſes, at whi they labour and ſweat without meaſure. *Full Hope alſo*, catching at appearance, gay, merr laughers, modeſt, baſhful, (becauſe ignorant) pitifu loving their Companions and Follies more th Riches; the want whereof they lament not, becau they *know not* their value; therefore *not looking be yond the preſent*, nor avoiding ill Conſequences. *Im tative* alſo; for the Soul, being a blank Pape and naturally deſiring to be furniſhed, greedily im bibes what it ſees before it; and this is that *Fa culty*, with which God indued them on purpoſ that they may learn, and advance in Knowledg and Wiſdom. Children ſpeak nothing but wha they hear, and do nothing but what they ſee hence they are generally addicted to deſigning acting, *&c.*

SUCH then being the Conditions of *Young Perſons*; thoſe who have the *contrary* are *to be fear* and well look'd after; eſpecially the *ſly*, *reſerved*, *cloſe*, who are alſo commonly *cunning* and *malicious*. For this Reſervedneſs proceeds either from *Pride*, conceit of their own Abilities and Unwillingneſs t be taught; or from *Evil Deſigns*: For who ſtrive to conceal what he cares not who knows? Or from *Jealouſy*, that other Perſons counſel them not for the beſt. Theſe do uſually guide themſelves by Words that ſeem to them accidentally ſpoken, whereby they are eaſily enſnared and ruin'd. For *Man* being *able to bear the Burden of his own Thoughts*, and theſe having no Friend or Confident, they have no other Courſe to ſteer. They will with all Patience hear your Advice and Reprehenſion, when

when they are reſolved nothing ſhall work upon, or alter, their Purpoſes. Sometimes they will take notice of ſo much as ſerves to their own Deſigns, and miſinterpret and detort what you ſay, even contrary to your intention. Theſe Perſons are commonly ſeized by Flatterers, Miſtreſſes, or at beſt fall into low and mean Courſes. It is difficult to *cure his Malady*; yet ere they know their Strength, Threats and Puniſhment do them good; or *accidental Recommendation* of ſuch to their Converſation, who may humor them by counterfeiting the ſame Inclinations, and complying with them, till by little and little they can ſhew them the great Advantages of Freedom and Openneſs.

IT hath been alſo the obſervation of Learned Men, that the *ſad*, *melancholick* and *querulous* hardly advance to any great Proficiency. *Præcipue vitentur triſtes, & omnia deplorantes, quibus nulla non cauſa in querelas placet.* Sen. *Neque illum triſtem ſemperque demiſſum ſperare poſſum erectæ circa ſtudia mentis fore.* Quint. Querulouſneſs often proceeds from ſome inward Debility of Body, as ſharp Humors, malconformation of ſome part, or the like.

IMPUDENCE is commonly a Forerunner of *Debauchery*, Violence, Contempt of Laws; alſo of *Heedleſneſs*, Forgetfulneſs, Slowneſs of Learning and Wiſdom. *Confidence* is the *Medium* betwixt it and Baſhfulneſs. 'Tis obſerved in the Life of *Emanuel Philibert* Duke of *Savoy*, that when a Child, he had the Confidence to ſpeak to any Perſon, as he did to *Charles* V. that great Emperor; but, if what he ſaid was not approved, he preſſed it not, nor was offended when denied; which ſeems indeed to be the true notion of *Mode-*

ſty and *Confidence*; to expreſs his mind freely, yet entirely ſubmitting himſelf to the Judgment of his Superiors.

BASHFULNESS on the contrary is an *evil Weed*, but *ſign* of a fruitful and *good Indoles*. Care muſt be had, that in the weeding it we extirpate not modeſty. A *baſhful Man* is not his own Maſter, nor uſeth his own Judgment, but is over-awed by others Boldneſs; and the *more impudent* have *more power* over him. 'Tis alſo *an evil Guardian of Youth*, betraying it, contrary to its own Deſire and Inclination, to the worſt Men, who hurry it to evil Actions and Places. How many have loſt their Eſtates, Honors and Lives, becauſe they were *aſhamed to diſtruſt?* A Man invites you to Drink, to Game, to Rob, to be Bound for him; caſt off that fooliſh modeſty, *deny him.* An impudent Flatterer comes to eat upon you, he begs an Horſe, a Ring, a Garment; give to the *Deſerver*, not the *Begger.* Some are ſo baſhful, as not to ſend for a *good Phyſician*, or chuſe a *good Lawyer* or *Governor*, becauſe they are acquainted with a *worſe.* Begin betimes to break this Fault in ſmall matters, exert your Liberty and Judgment in denying to Drink, to except a Recommendation, to lend Mony, to admire every one you hear praiſed. And be conſtant, not overcome with *Importunity*, another ſort of *Impudence.*

7. THERE are two *Diſpoſitions* moſt incident to *young Perſons of Quality*, becauſe they moſt reſemble Greatneſs of Spirit, tho in truth as much oppoſite to it as a *Dropſy* to *Health*; of which I ſhall ſpeak ſomewhat more copiouſly. Theſe are *Anger* and *Pride.* The one is the Counterfeit of Courage, the other of Magnanimity 1. AN

1. AN *angry Inclination* in Children diſcovers it ſelf either by *Pettiſhneſs*, *Peeviſhneſs*, *Haſtineſs*, *&c.* or by *Surlineſs* and *Sullenneſs*. Tho all in Youth of mettle are *prompt*, and ſeem to be *angry* naturally, yet doth that ſhew it ſelf in *Briskneſs* and *Cheerfulneſs*, this in *Frowardneſs* and *Incorrigibility*. If this evil Weed grow up with them in Age, and they be not broken of it betimes; it makes them follow their own *Impetus*, deſpiſe Counſel of Friends and Authority of Superiors; *Eripi ſibi ſuum judicium, etſi pravum, non ſinunt*; they defend and *hug* their *Error*, and had rather continue in it, than change, or repent by others Advice. Alſo becauſe they are *inconſiderate* and *furious*, they purſue their purpoſes, good or bad, with great force and concernment; and therefore take not the apteſt and moſt rational means to obtain them. (For *Reaſon* judgeth what is fit and juſt, *Anger* uſeth that as fit which it *judgeth* to be ſuch; which makes many good *Hunters*, for we are not angry with Beaſts, few good *Soldiers*.) Hence it comes that *angry Men are unwary*, eaſily deceived; not *open* and *plain*, but *expoſed* to them, who are willing to take Advantage. *Apt* alſo to *judge evil*, and hate other Men upon ſlight occaſions; therefore are they not fit for *Freindſhip*: alſo *uneven*, and *unequal* in their Converſation; many times alſo *inexorable*, unſociable, and tyrannical: and their Diſcourſes run much upon Oaths and Curſes. Many are the *Cauſes of Angrineſs*; ſometimes a *Choleric Humor*, from their Nativity, or adventitious; ſo we ſee Families very ſubject to it; but moſt commonly it proceeds from *Meekneſs of Judgment*. And generally the more impotent, the ſubjecter to it; as Children, Women, Aged, Sickly, in Adverſity, or ſuch as

are otherways alſo paſſionate. So we are *more teſty and angry* when weary, when watched, or any other trouble upon us, as a *Thorn in a Finger* breeds a *Fever in the whole Body.* Some are *angry out of Choice*, thinking it a piece of *Gradezza*, and that it makes them feared and reſpected. Others by an *Evil Cuſtom*, being by their Parents or Educators indulged their own Wills; who at firſt not ſuffering *others* to contradict them, at length neither dare *they themſelves.*

BECAUSE this *Paſſion* admits *no Counſel*, as other Paſſions do; but is, as when a Man *ſets his own Houſe on Fire*, all full of Tumult and Confuſion, that no Orders can be heard or obeyed; it is difficultly cured. In Age it is remedied either by *Afflictions* and *Croſſes*, which *Providence* beſtows upon ſuch Perſons as he loves, or by *prudent Conſiderations*; ſuch as theſe. Becauſe it ſprings commonly from *ſmall matters*, a Word, a Jeſt, a Taunt, a Neglect; *endeavour to paſs by*, pardon, and get quit of the *Occaſions*; examine no Faults too curiouſly; *chaw not*, nor reflect upon, them; *argue* not, nor conſider what other Men will think or ſay; for that blows and kindles the Flame. Neither *deſire great*, *much*, *difficult* or *rare* things; nor deſire *vehemently*; be as indifferent to all things as is poſſible; and make uſe of common things, rather than *appropriate* them to your ſelf; that *I* and *MINE* are great Sticklers for Anger. When you *are in a Fit*, reflect upon your ſelf and your inner Conſtitution; ſee how the whole Frame is diſordered (it is a Paſſion even in the External as *deformed* as *dangerous*) and either *conquer* it, (which after you have done ſometimes, the Victory to a vigilant Perſon is much eaſier)

or

or at leaſt *defer* what your Paſſion prompts you to do; for whatever is done in Anger, may alſo be done with Judgment. For *Diſcretion* ſaith not, Do not puniſh a faulty Servant, but do it prudently. Some endeavour to *ſuppreſs* and quench it by violence, but then it is apt to *ferment* either into Melancholy, or Malice, and Envy.

THE *Education* alſo *of Choleric Perſons* is not leſs difficult, except they be managed when *very young*; for then their Humor may be broken by Force and Puniſhment; but when they begin to underſtand their Strength, fair means muſt be uſed, for fear of breaking alſo their *Spirit*; and while we cure the *angry* Man, we make him *ſoft* and *lazy*. For this *Paſſion*, and *Spirit*, are many times ſo twiſted together, that it is difficult to diſtinguiſh the Actions of one from thoſe of the other; and conſequently, to pluck up one without deſtroying the other. It is *in vain to admoniſh* or reprehend *when the Paſſion is violent*; for at beſt 'tis but as burning Feathers under the Noſe of one in a Fit of the Falling Sickneſs; which may perhaps *raiſe him* up, but cannot *cure him*. But *when he is ſober*, furniſh him with good Remedies and Conſiderations againſt a time of neceſſity; as men do when they fear a Siege, and expect no Relief from abroad. Or *check it with another Paſſion*, as with Shame, or Fear, or Joy. Indeed Chearfulneſs and moderate Pleaſure clear up the Spirits: and tho *Sadneſs* and *Anger* differ, yet are they much *alike in their Cauſes*, and the ſame Medicines are good for both.

2. PRIDE is many times grafted upon *Anger*; and is ſo like to it, that it is not eaſy to diſcern which operations proceed from which cauſe. It is grounded in an *error of the Underſtanding*, i. e. a vain and falſe Opinion of his own Excellency above others, and above the Truth. In Youth, it *diſcovers* it ſelf by *contempt of others*, Ingratitude, Injuriouſneſs; *accepting* all Honor, Reſpect and Officiouſneſs as due and deſerv'd, but *paying* none: therefore *converſing more willingly with Inferiors*, and domineering over them alſo; neither is a proud man familiar or *friendly* to any but *flatterers*, to whom he eaſily becomes a *prey*. For of all human Actions, Pride ſeldomeſt obtains its end; for aiming at Honor and Reputation, it reaps Contempt and Deriſion from all ſober Perſons; inſtead whereof, he embraceth the Lies and Flatteries of ſuch as thereby gain and manage him. His care is not to *do well*, but to *ſeem* ſo; and therefore he is *aſhamed to confeſs a Fault*, Error, Ignorance, or Inferiority; to learn or be taught; to be chid or corrected. Inſtead of Amendment, he is ſullen and dogged. He is ſeldom free from *Envy*, and therefore *impatiently hears the Praiſes of another*, eſpecially his *Equal*; but he ſwells, looks big, ſtruts, vapours, and boaſts to ſhew what he thinks himſelf to be: he is *diſpleaſed*, hateth and revengeth, if not treated according to his Merit. *Comparing himſelf with others*, 'tis to his own advantage; looking only upon their *Errors*, and aggrandizing them into *Faults* and *Vices*: but upon his own *Virtues*, which are all *heroical*. Eſpecially *prying into the Actions of Superiors*, whom he imagines to uſurp upon him, who deſerves and can manage all things better than they. Therefore if in Power, he *becomes*

comes imperious, tyrannical, opiniaſtre, impatient, if every thing correſpond not to his Deſires: but if he *fall into Miſery*, as commonly ſuch do (being more expoſed to it by reaſon of their high valuing of themſelves) he is low, vile, cowardly, and dejected. His great badge is *Singularity*, and his Diſcourſe runs much upon *I*, *me*, *mine*, &c. This being a fault of the Mind, and not radicated in the temper of the Body, is reduced to Equanimity, by *mortification* of his own Conceits and Fancies; either by *Puniſhments*, by *Reaſon* and good Counſel, or *converſing much with Strangers*; or by the *method taken by God Almighty* to humble him by others reſiſting, deſpiſing, and croſſing him.

8. I have not obſerved that any *Phyſiognomical Signs are infallible:* not, tho many of them concur in the ſame *indication*; and tho many famous Authors and Proverbs in all Languages ſeem to authenticate them. For indeed, the *Temperature of the Body* ſeems no otherwiſe to be the *Cauſe* of the *Actions of the Soul* or Perſon, than as the *Temper of the Axe* is the *Cauſe* of *Cutting*; to which many other things, as Figure, Weight, Motion, *&c.* are required as well as it; and yet altogether are but the *Inſtrument of the Man*, who by greater Strength, Dexterity, *&c.* can work better with another ſort of a worſe Tool, and can make *one advantage remedy another diſadvantage.* We ſee alſo that *Study and Experience* give more force to the Soul, than any diſpoſition whatſoever of the Body; even as Temperance, Labour, *&c.* make the Body more obedient. All which are great *Teſtimonies of the Souls ſpirituality.* 'Tis commonly ſet down by Authors, that *tall* and *ſtrong* Men are of *ſmall Underſtanding* and *Courage*; that it is a *ſign of*

Wit, to have a *curious Taſte*, and *delicate Stomach* (which indeed proceeds ſometimes from the weakneſs of that Faculty by too much intentive ſtudy) and many ſuch like: which is in vain to repeat, ſince it is not difficult to ſhew that ſome of *contrary Diſpoſitions* have the *ſame ſigns*: and of *contrary ſigns*, *v. g.* to *Ingenuity*, *are yet ingenious*. *Seneca* ſaith of *Claranus*, Epiſt. 66. *Inique ſe geſſit natura, & talem animum male collocavit: aut fortaſſe voluit hoc ipſum oſtendere, poſſe ingenium fortiſſimum ac beatiſſimum ſub qualibet cute latere. Et videtur in exemplum editus, non deformitate corporis fœdari animam.* The like is verified of the Preſident *Pedro Gaſca*, that recovered to the King of *Spain*, *Peru* almoſt wholly revolted: and of many more in our memory. Yet thus much I willingly grant, that the *Paſſions* diſcover themſelves almoſt inevitably by the *Countenance*; becauſe they, being ſudden and *violent mutations* of the Soul, cauſe the like alſo in the *Spirits*; which ſhew themſelves *through the Skin*: or in the motions alſo of the *exterior Members*. But it is not ſo with the *Inclinations* and *Diſpoſitions*, which are by our own Induſtry and Habituations turned now into natural: and impreſs no ſuch violent or extraordinary motions in any part, either of Spirits, or Body.

9. MORE truſt is to be had to ſuch other *Signs* as ſeem to be the *Flowers* which precede and pretend ſome Smell of the *Fruit* it ſelf. Theſe then *promiſe Virtue*; Modeſty, Obedience, Adviſableneſs, Compaſſionateneſs, loving Virtue in others, and conſorting with ſuch, Chearfulneſs, Aptneſs to Friendſhip, Impatience till reconciled to any he offended, Mildneſs, Humility. Thoſe who

who are apt to *ſhed Tears*, are of a ſofter and lovinger Diſpoſition, as thoſe who cry and ſhed no Tears, prove commonly ſtubborn. Signs of *Nobleneſs* and *Generoſity* are, to confeſs a Fault rather than tell a Lye, or frame a Cobweb Excuſe; to be *aſhamed* to be overcome in any laudable Study or Exerciſe; *not* to be *angry* when juſtly reproved, or corrected, (*moneri poſſe, ac velle, ſummæ virtus eſt*;) to do *more* for *Honor* than *Reward*; *not* to be eaſily *diſcouraged* or deſpond, but to be more ſprightly; to *deſire difficult* Employments; to *paſs by* ſmall Offences; *not* to *deride* others Defects; to be *more ready* to excuſe than aggravate Faults of his Companions; laſtly, to *be grateful*, eſpecially to his Maſters, Teachers, and Servants. Signs of a *Capacity for Sciences*, are, *Attention* to what he goes about; *demanding* the reaſon of things. [By the way, asking Queſtions very much diſcovers the Ingeny of a Child: for to ask many is a ſign of Curioſity and Wit; to ask vain and impertinent ones, or the ſame over again, or not to ſtay for an Anſwer, of Folly and Inconſiderateneſs; material and pertinent ones, of Judgment and Diſcretion.] *WHY* is the great Queſtion of *Knowledge*; *not* to be *ſatisfied* with a ſlight Anſwer; *Sagacity*, and much thinking; *not talkative*, but reflecting inwardly, meditating with, and entertaining himſelf. *Primum argumentum compoſitæ mentis, poſſe conſiſtere, & ſecum morari.* Good *imitation* of what he ſees. If he have ſo much *confidence* of his Parts, as to hope with Induſtry to conquer every thing, but without labour to do nothing well; if he have a ſtrong faithful *memory* for things, tho not for words; if a *rational*, methodical, and regular Underſtanding.

As *Democritus* ſeeing *Protagoras*, when a Youth, to bind up a Faggot orderly, and to the beſt advantage, conceived him fit to be a Scholar. And *Cimabue* rationally conceived great hopes of *Giotto Bondone*, when being a poor Boy, and keeping his Father's Sheep, he ſaw him deſigning one of them upon a Brick. Afterwards he became the Reſtorer of that whole Art, and the famouſeſt Man of his Age. A Child that *delights in tormenting*, and vexing either Beaſts or Men (as the Daughter of *Caligula*, that let her Nails grow to ſcratch her Companions and Play-fellows) is of an evil, perfidious, and beſtial Nature.

DELIGHTING in *Gallantry* commonly portends lowneſs and weakneſs of Spirit, as have thoſe Women, who have nothing but their out-ſide to entitle them to Humanity. But *Slovenlineſs*, if it proceeds from Negligence, *i. e.* if he be careful in other things, eſpecially of Concernment, is a very ill ſign: *ad morem diſcincti vivere Natta.* But if from particular neglect of Delicateneſs, as too low and mean, 'tis a good ſign, *cave tibi a male præcincto puero.* A *ſign of Timorouſneſs and Effeminacy* is to indulge divers Fancies, and to pretend to ſee Imaginations and Spectra (things which valiant Men are ſeldom troubled withal) as alſo to pretend antipathy to divers ſorts of Meats; *&c.* and Timorouſneſs is the Prologue to Craft and Diſſimulation. *Unſeaſonable Gravity* many times indicates ſlowneſs to Sciences, Negligence, and weak Memory. *Quickneſs of Wit* is in danger to uſher in Pride, Contempt, Abuſe of others, and neglect of Study. *Acuteneſs and Sagacity* is often accompanied with Anger and Precipitiouſneſs. Such alſo, if Students, are apt to fall into needleſs Curioſities,

ties, Factions, and Hereſies. For they ſearch not to the bottom; but having Principles, think to work out the reſt by the dexterity of their Wits. *Vainglorioufneſs* is always ſubject to *Flatterers*. Diſtinguiſh between *Softneſs* and *Meekneſs*: the more ſoft the leſs underſtanding, the more meek the greater Generoſity and Nobleneſs of Spirit: a ſoft Man hath no Anger or Gall, a meek Man bridles and maſters it. *Huffing* and *Swaggering* (like bottled drink) commonly ſhews *want of Spirit*, for it is but froth that makes that noiſe, and preſently ſuch becomes vapid, and diſtaſtful.

10. WE muſt take heed of thinking any of theſe Imperfections or Faults *incurable*, becauſe according to a *natural* Inclination: or if a Child be not exactly ſuch a one as we would have him, that he muſt be treated as the *Brachmans* did their Children, whoſe Indoles they diſliked, abandon them in the Woods to the wild Beaſts; or as the Inhabitants of *Madagaſcar*, who expoſe all their Children born upon a *Friday*. *Turpiter deſperatur quicquid fieri poteſt*, ſaith *Quintilian*. *Illud deſperandum eſt poſſe nos caſu bonam mentem influere: laborandum eſt: & ut verum dicam, ne labor quidem magnus eſt; ſi modo animum formare incipimus, antequam durefcat pravitas ejus. Sed nec indurata deſpero. Nihil eſt, quod non expuget pertinax opera, & intenta ac diligens cura.* Sen. Ep. 50. Let the induſtrious and skilful *Educator* make many Trials and divers Experiments, as Phyſicians do before they give a determinate *Prognoſtick*.

Now, of *Cures* ſome are general, as 1. To make them *know* their Infirmity, and that it is an Infirmity; and 2. That they *be willing* to be cured.

For

For it is not as in corporeal Diſeaſes, when the Body is neceſſitated, by connexion of Cauſes, to undergo and ſuffer the Malady incumbent. But here the Soul is *in its own power*, ſubject to it ſelf only and its own Will, and that directed by the Underſtanding. Wherefore the firſt ſtep to a Cure, is to *convince* by Reaſon *that they do ill*, i. e. to acknowledge their Diſeaſe; the Deſire to have it cured follows naturally. So that it is in the power of *Reaſon* to rule abſolutely, over the Affections and Diſpoſitions of the Soul. But becauſe *Reaſon* ſometimes is *miſled*, or obſtinately *miſtaken*, Almighty God hath given us his holy Religion, and his Spirit, to govern Reaſon alſo, and render every Thought obedient to *Faith*. So that in *Religion* lies the univerſal and never-failing Remedy of all the Evils of the Soul. But many times particular and topical ones are alſo to be applied. A Child, when he begins to go, refuſeth immediately to be aſſiſted; ſo when the Will begins to follow its own choice, it then alſo begins to ſcorn a Guide; the Appetite of *Liberty* being ſtronger than that of Security. Great Induſtry therefore and Diſcretion is requiſite to turn it the beſt way; endeavouring, as Phyſicians, to *introduce the contrary* of what is amiſs, and ſupply what is defective; to *coerce* and diſcountenance the bold and impertinent; to *encourage* the ſoft and modeſt: *ſevere* to the merry, *chearful* to the melancholick. Waken the *taciturn* with Queſtions, and ſilence the *loquacious* with baffling Fallacies. Bridle the too *forward* and eager, and ſpur up the *lazy* and ſlothful.

11. SOME there are, who are *lazy* and *unindustrious to ſtudy*, yet very active and *ſprightly* in

in bodily Exercises; these many times are fitter for other Employments than Learning. Others are to all purposes *slow* and *sawntering*, and these are to be cured with bodily labour. First make them *play*, *run*, *leap*, &c. afterwards bring them to study. For there seems to be a moisture clogging their Spirit, which must be first shaken off: for if they be indulged they will become more sleepy, even till chang'd into *Dormice*. Then *never let them want work*, yet not much at a time, but be careful that what you command them be sedulously performed. There are also who are *pettish*, *peevish*, *hard to please*, and are always lean, meagre, and consumptive: which proceeds from a sharp, thin humour, easily exasperated, and to such a degree as may be very prejudicial. It is best therefore to deal with those *gently* and *smoothly* (the default being more in the Body than the Mind) and not put them upon crabbed, intricate, vexatious, or intentive Studies; nor be too *rigorous* in exacting an account of them. It would be worth labour to try whether such *Medicines* as dulcify the Blood would not profit them. Like to these are they who seem *rough*, *harsh*, *regardless of Civility*, *and not easily mingling Conversation*. These (if not such in extremity) when mellowed by experience, *prove better than the complaisant* and amicable. Keep this sour disposition to Study, Virtue and Knowledge; and though he grumble and repine, be content so as he doth his work; and he is *in less danger of Temptation*, becomes more solidly virtuous, and lasts much the longer. As the Wine which pleaseth in the *Cuve* must be drunk in the *Must*. They are also *fitter for friendship* than the Compliant; for these are equal to all, and the greatest interest can be gain'd

in

in them is but *Civility*; the other *chuſe* their Company, and *fix* upon the beſt. This *Sourneſs* proceeds ordinarily from a brisker and fiercer Spirit, not willing to go in the ordinary *rout*, nor follow the tract of thoſe he undervalues; but loves the *generous taſte of Liberty*. Whereas the *ſoft wax*, that melts with every ones fingers, *keeps no impreſſion*. But if this *harſhneſs be extream*, and encreaſe with age, conſider whether it grow from *Pride*, and then the Root is to be digged up; or from *natural Inclination*, and then let him frequent facetious and merry Company, let him converſe with *Strangers*, with whom he muſt ſtand upon his guard. *Womens* acquaintance alſo, if diſcreet perſons, is not ill for this Diſeaſe. With the *froward* and *perverſe* begin to uſe Severity betimes, and maſter him before he know his own ſtrength. Let him not be *humoured*, or *gain by his ſturdineſs*; but let him know by experience, that his Tricks are not only *undecent*, but vain alſo and *uneffectual*. Imitate *God Almighty*, who to the *meek* ſheweth himſelf *gentle*, but to the *perverſe*, *froward*; that he may humble the high Looks and Thoughts of the proud. For indeed this *ſullen Humour*, which againſt all reaſon will be guided only by its own Opinions, and will brook no Contradiction, is the effect of the greateſt *Pride*; and is too frequently found in Perſons of Quality, when cockered by Parents, or flattered by Servants. When they are Children, *rough Uſage* is good for them; but afterwards it irritates them the more. Then if *ſober reaſoning* open not their eyes, they muſt be (as wild Trees) often tranſplanted, and removed into ſtrange Company. For where unacquainted they dare not ſhew their Humour; eſpecially before ſuch as will not brook their Impertinencies, but anſwer them with Laughter,

ter, Scorn, or ſomewhat more ſevere. Indeed generally all *bad Diſpoſitions* are reclaimed by Converſation, and the Example of other perſons, eſpecially ſuch as are eminent in the Virtue you would produce. *Afflictions* alſo have a wonderful force, which are diſcreetly to be managed by the *Educator*; for then the Humours are ripe for Purgation.

CHAP.

CHAP. X.

Of Parts or Capacities in general; and of their diverſity; and how to be ordered and rectified.

HITHERTO we have ſpoken of *Diſpoſition* in order to the *regulation of Life and Manners*. In the next place we muſt treat of what concerns *Knowledge* and *Science*. And in order to this we muſt reſume, that there are *three Faculties* (of which we ſhall ſpeak by and by more copiouſly) naturally implanted in us, *Wit*, *Judgment*, and *Memory*. Concerning which that you may the better underſtand my Intention, I will ſet down the moſt common and uſual differences of *Capacities*. And firſt take notice, that the goodneſs of *Wit* is ſeen in, 1. quick *apprehending* what is propoſed; and, 2. ready, pertinent, and copious *Invention*. A *Memory* then is counted excellent, when it *quickly* embraceth, and *long* retaineth, what is committed to it. And that *Judgment* is commended, which ſubtilly *compareth*, and accurately *diſcerns* between things that are like. Next that of *Wits*, ſome are *ordinary*, others *extraordinary*. Extraordinary, ſuch are:

1. IMAGINATIVE *Perſons*, who 1. either have their *Fancy ſo volatil and skipping* from one thing to another, that they cannot fix long upon any one Subject. Sometimes this proceeds

ceeds from Levity and Impatience of the Labour of thinking *(non eſt enim minor laſſitudo animi quam corporis, ſed occultior,)* ſometimes from *Melancholy.* And ſuch a degree there is of this, as is incurable but only by Medicine, that is, Frenzy and Madneſs. Or, 2. who have *great and ready variety of Fancies or Suggeſtions, but little of Judgment.* Even as Ciſterns, whereinto the Water continually flows, are never clear. Theſe catch at, and ſit down with, their fulleſt Apprehenſions, without weighing or conſidering the contrary; and are called *Phantaſtical.* The beſt way to *cure* both theſe is to fix them, by ſetting them to *Mathematicks,* Geometry eſpecially, where they are not ſuffered to taſt a ſecond diſh, till they have perfectly digeſted the former; and by *employing their Memory. Diſputations* alſo in publick are very profitable.

2. PRECOCIOUS *Perſons,* whom the Proverb hath branded to be of *ſmall duration.* Perhaps becauſe theſe *fine Tempers* are uſually leſs ſtrong and durable, their Spirits either exhaling and ſpending, or fixing and thickning. So that like Corn upon ſtrong ground, they ſpring up upon a ſudden, ſhew all they can do, are in admiration for their Forwardneſs; but wanting Root, they bring forth yellow and empty Ears before the Harveſt, and ſo vaniſh. Thus *Hermogenes* the Orator was heard with admiration at 12 years old, at 24 with laughter. Yet by the good leave of the *Proverb,* I have not ſeen many of *precocious* parts, except by their own or Educator's fault, miſcarry. For many times it happens that thoſe perſons, ſeeing their advantage in the Race above their Companions, ſlacken their ſpeed, betaking themſelves to pleaſure

ſure and idleneſs; or as they ſay of *Rablais*, wh
not finding his good Parts and ſerious Studies e
couraged according to his Expectation, abandon
himſelf to *Buffoonry*. Theſe *pregnant Wits*, be
much courted for their *plauſible* Converſation, e
danger their Ruin from thoſe, who pretend
wooe their Friendſhip. It would be better f
them to conſider, that they are not matched o
with thoſe who ſtarted at the ſame time wi
them, but with thoſe alſo who had Advantage
and that he is to be crowned, not who doth
well as others, but *as well as he can*. But becau
of the Prejudice moſt Men have againſt *Precoci*
neſs, it will not be amiſs to ſhew ſome late Exa
ples of thoſe who begun betimes, have proved a
mirable, and laſted a long while. The great C
dinal *Bellarmine*, whilſt at School, interpreted pu
lickly *Cicero*'s Oration *pro Milone*, at Sixteen beg
to preach, and openly read the Grounds of Di
nity. Cardinal *du Perron* read over the *Algam*
of *Ptolomy* in Thirteen Days, before he was Eig
teen Years old. *Torquato Taſſo* ſpoke plain at Si
Months old; at Three Years went to School; a
Seven he underſtood Latin and Greek, and mad
Verſes; before Twelve he finiſhed his Courſe o
Rhetorick, Poetry, Logick, and Ethicks; at Se
venteen he received his Degree in Philoſophy,
Laws, and Divinity, and then printed his *Rinald*
And tho of prodigious Natural Parts, yet the Wr
ter of his Life obſerves, that he writ (his Poem
eſpecially) by the force of indefatigable Study,
rather than Vivacity of Wit, or Fruitfuineſs o
Invention; which rendred them admirable; for
he began there where others would have end
ed. *Auguſtus Cæſar* at Nineteen Years old, contra
ry to the Advice of his Friends, put himſelf upon
the

the Management of Affairs, claimed, and entred upon, the Inheritance and Succeſſion to his Great Uncle *Julius*. So did *Coſmo* (the great *Coſmo*) *Medici*, at Seventeen Years old, contrary alſo to the Counſel of his Kindred, take upon him the Government of the Republick of *Florence*, after the Murder of his Couſin Duke *Alexander*. By the bye alſo 'tis obſerved, that to both of theſe the firſt Day of *Auguſt* was fortunate; to the one for the Battle at *Actium*, to the other for the two Victories over the two *Strozzy*, Father and Son. *Veſalius* began, when a Child, to cut up Mice and Rats; *Mich. Angelo* to draw Figures; *Galen* to compoſe Medicines. *Jo. Picus*, Earl of *Mirandula*, outwent his Teachers, nor could they propoſe any thing to him, which he did not immediately apprehend; and the 900 *Concluſions*, which he propoſed to defend againſt all Oppoſers, under Twenty Years of Age, ſhew what he was, and he never retired till his Death. *Joſ. Scaliger* ſaith of himſelf, that all the time he lived with his Father in his Youth, he every Day *Declamed*, and before 17 Years old made his Tragedy *Oedipus*. Beſides many other Particulars which he reciteth in the Life of his Father. To *Vid. Fab. Pibrac* then not Twenty Years old, the great *Alciati* in his Publick Lectures acknowledged the Solution of many great Difficulties in the Civil Law. *Grotius* at 8 Years old made Verſes, and performed his publick Exerciſes in Philoſophy; before 15. he put forth his Comment upon *Martianus Capella*. At 16. he pleaded Cauſes. At 17 he put forth his Comment upon *Aratus*. *Lipſius* writ his Books *Variarum Lectionum* at 18 Years old. *Ingenium habuit docile, & omnium capax præter Muſices: memoria non ſine præceptorum miraculo etiam in puero,*

quæ

quæ in ſenectute non defecit. Cent. 4. ep. 87. Sir *Philip Sydney* (ſaith Sir *Foulk Grevill*) tho I knew from a *Child*, yet I never new other than a *Man*; with ſuch Stayedneſs of Mind, lovely and familiar Gravity, as carried Grace and Reverence above greater Years. And what his Parts were, appear by that ſtrange Affection born him by *Lanquet*, and *William* Prince of *Orange*, who kept Correſpondence with him when but a Youth. *Calvin* printed his Inſtitutions before 25 Years old. *Alph. Toſtatus* learned all the Liberal Sciences without being taught; and writ in the 40 years he lived as much as moſt Men can in that time well read: yet was he alſo Counſeller to the King, Referendary Major of *Spain*, and Profeſſor of Philoſophy, Divinity and Law in the Univerſity of *Salamanca*. I could bring alſo very many more of our own Nation, and my own knowledge (beſides Mr. *Oughtred* and Mr. *Cowley*) to teſtify againſt that Proverb: but I think *very few* Examples (*Vopiſcus* ſaith *none*) can be given of ſuch, as being dull and heavy in their Youth, arrived to any great Perfection in their Age. *Neminem* (ſays he in *Probo*) *unquam pervenisse ad virtutum ſummam jam maturum, niſi qui puer ſeminario virtutum generoſiore concretus aliquid inclytum deſignaſſet. Mai non ſi raccoglie buon frutto nell' autumno, ſel' albero non iſpunta buone foglie nella primavera. Danti. Indubitatum eſt, eos qui in ulla re unquam excelluerunt, mature puerilibus annis ad eam rem acceſſiſſe.* P. Com. p. 59. *totum in hoc conſiſtit, primum in beneficio Dei, proxime in educatione.* Ibid. Are there not therefore two ſorts of Precocious? Such as have really good Parts and Abilities by nature, and if theſe fail in their Proficiency, it is the fault of themſelves or Teachers. Or, 2. ſuch as being brought up in Converſation above the reſt of their

Age

Age ſeem to excel, having only imitated better Copies than their Companions: thoſe are like Trees, whoſe Nature it is to bear early Fruit, theſe like thoſe accelerated by a too-early or accidental Heat, and may often verify the Proverb. However, let not the Educator ſlacken his Endeavour towards any of them, nor let the Young Man himſelf *deſpond*, but rather (which is a great truth) ſay, that God Almighty hath thus furniſhed him to be an *ornament* to his Creation; and an *aſſiſtance* to Mankind. Let the Educator alſo be more careful of him, and *not leave him to himſelf*; for there will come cold Froſts and Hails, Loathings and Tediouſneſs of *Labor*; which, if not well defended, will hazard his dropping off. The *ſubtle and delicate Edge*, if encountring too great Difficulties, is in danger *to turn*; in ſuch caſes therefore, let them not be tired out, but aſſiſted, to expedite themſelves with Eaſe and Delight. Propoſe to them high and noble Studies, but give them your hand: keep them continually running, but not at their full ſpeed, leſt they grow weary, and loath, and abandon them. And indeed, it is a much greater difficulty and maſter-piece, to direct and conduct *great Parts*, than *mean ones*. *Parts* are *indifferent* to good or bad, and great Parts to great Good or great Evil; and *all great Evil*, as well as *great Good*, proceeds from them. And which way ſoever they go, they are not eaſily diverted, their Abilities ſupplying them ſtill with ſufficient Defence for themſelves. *Maxima ingenia*, ſaith *Seneca*, *miror & timeo, mediocria probo:* as he is in leſs danger who *walks on a Plain*, than he who *dances on a Rope*. *Manutius*, in the Preface to his Paradoxes, tells us of one *Creighton*, a Scottiſhman, who at Twenty One Years old (when he was killed by order

der of the D. of *Mantua*, underſtood twelve Languages, had read over all the Poets, and Fathers, diſputed *de omni Scibili*, and anſwered *ex tempore* in Verſe. *Ingenium*, ſaith *Scaliger*, *prodigioſum & admiratione magis quam amore dignum ei judicium defuit. Principes ſolent illa ingenia amare magis, quam bene doctus.* Such Perſons, if *not well regulated*, (which as I ſaid is difficult,) become many times *proud and conceited*, angry and precipitous, ſcornful and preſumptuous; many times ſo light and freakiſh. And truly *mean* and indifferent, or even *low*, *Wits*, have more Pleaſure and Satisfaction, than theſe *High-flyers*. For truſting to their Parts, they neglect Study and Exerciſe, and ſo are eaſily ſurpriſed and diſcovered; when either not fully apprehending the Queſtion, and the Conſequences of an Opinion, or themſelves not well diſpoſed for Diſcourſe.

3. THERE is another ſort who have not the great Parts, but have a *Volubility of Language*, and able upon a ſuddain to ſpeak *de omni ente & non ente*, and of them too, *pro & con.* This paſſeth amongſt Women and ordinary People for *Eloquence* and Great Parts, but amongſt diſcreet and ſerious Perſons, for *Impertinence.* And the rather, becauſe theſe Men chuſe to talk commonly of things they underſtand not, or are moſt improper and unknown to the Company; and of them alſo, without order, or method; and have, when at a *non plus*, certain *Common-places* to return to; leſt they ſhould fall into that terrible Diſgrace of having no more to ſay.

4. SOME Perſons (though very few) have a ſtrong *Indoles* or Inclination to, and Abilities for, ſome

ſome particular Science: *ſtrong* I ſay; for a ſlight fancy to one more than another is not ſtraightways (as they call it) *a Genius* to ſuch a thing; for *moſt Men* are not altogether indifferent to *all ſorts* of Learning, (tho *Card. du Perron* could never obſerve that he was more affected to, or more apt for, one Science than another) and yet may arrive to a great perfection in that whereto they are leaſt diſpoſed. But if his *Genius* lead him ſo ſtrongly to any one Science, that he be unapt to others, it is by all means to be humoured. *Ne tentes* (ſaith Quintil.) *quod effici non poteſt; nec ab eo, quod quis optime facit, in aliud, cui minus eſt idoneus, eum tranſferas.* It is reported of *Ch. Clavius*, that being found by the *Jeſuits*, under whoſe Education he was, very unapt for Learning, and ready to be ſent back to his Parents, to be ſome other way employed; before they would quite abandon him, one of them reſolved to try him in Mathematicks; wherein, in a ſhort time, he profited to admiration, and grew very famous, and eminent in thoſe Studies. Or if his *Genius* be accompanied with a noble and generous Wit, let great endeavour be uſed to teach him *other* Sciences; and if that he is inclined to be not the nobleſt, to take him off from it alſo. *Omnino iniquum eſt nobiliora ingenia de honeſtari ſtudiis minoribus.* Yet many times it is difficult to bring ſuch off their Inclination: as in *Monſieur Paſcal*; out of the Preface to whoſe laſt Book, I will tranſcribe ſome Paſſages very memorable, both concerning the *precocioufneſs* of his Wit, and ſtrong *inclination* to Mathematicks.

"*Monſieur Paſcal* was obſerved in his Childhood "to have had an admirable Underſtanding to "pierce into the profundity and depth of things;

"and

" and to diſcern ſolid Reaſon from ſuperfici
" words. Inſomuch that when they offered hi
" words only, his Underſtanding was reſtleſs an
" unſetled, until he had diſcovered Reaſon.
" Eleven Years old, at Table, having ſtruck
" Earthen Diſh, and obſerved it to make a Soun
" which ceaſed as ſoon as touched with his Ha
" he was very earneſt to know the Cauſe thereo
" and from that began to demand many other Qu
" ſtions concerning Sounds, inſomuch that h
" made then a ſmall, but very ingenious, Tre
" tiſe, concerning Sounds. This his ſtrange Inc
" nation to Ratiocination, made his Father fea
" that if he ſhould give him an inſight into Geo
" metry and Mathematicks, he would be ſo muc
" taken with them, that he would neglect all o
" ther Studies, eſpecially Languages. He ther
" fore reſolved to hinder him, to lock up all th
" Books of thoſe Sciences, and not ſo much a
" to ſpeak of them in his Preſence. But all thi
" Cautiouſneſs ſerved only to excite his Curioſity
" ſo that he often entreated his Father to teac
" him Mathematicks, or at leaſt to tell him wha
" they were. His Father to ſatisfie him ſome
" what, in general ſaid, They were Sciences whic
" taught how to make Figures equal or proporti
" nal one to another, and withal forbad him t
" ſpeak to him, or think any more of them. A
" Command impoſſible for ſuch a Wit. For up
" on this hint he began to revolve them continu
" ally in is Mind, eſpecially at his times of Recre
" ations. Once eſpecially being in a large Hall
" (where he uſed to divertiſe himſelf) he began
" to make Figures with a Coal on the Pavement,
" as a Circle, a Triangle of equal ſides, or of equal
" Angles, and the like; and this he did eaſily.

" After-

" Afterward, he began to ſearch out and make " Propoſitions. But all Books and Inſtruction be- " ing by his Father's Diligence concealed from " him, he was forced to give Names and Defini- " tions after his own Invention. A Circle he cal- " led a Round, a Line a Bar, &c. After this he " framed alſo to himſelf Axiomes, and upon them " Demonſtrations after his own manner, till he " arrived to the 32 *Prop.* E. *l.* 1. His Father ſur- " prizing him in this Poſture, was mightily aſto- " niſhed when he heard him diſcourſe, and as it " were analize his Propoſitions. And hereupon, " by the advice of Friends, he put into his hands " *Euclid's Elements*, which he read and compre- " hended at 12 Years old, with as great Pleaſure " and Facility, as other Children do Romances: " he read and underſtood it all by himſelf with- " out any Maſter; and advanced ſo much in that " Knowledge, that a while after at *Paris* he entred " into the Conferences of Learned Men, held " once a Week concerning Mathematical Queſti- " ons. Thither he brought his own Inventions, " examined others Propoſitions, *&c.* and yet was " all this Knowledge only the Product of his lea- " ſure Hours. At 16 years old he compoſed a Trea- " tiſe of *Conics*, which *Monſieur Deſcartes* would not " believe but to have been the Work of his Fa- " ther, endeavouring to procure Reputation to his " Son. At 19 years old he invented that Inſtru- " ment of Arithmetick, which is in print; and at " 23, having ſeen the Experiments of *Torricelli*, he " alſo added to them a great number of his own. This example of *Monſieur Paſcal* is very extra- ordinary, as was that of *Pet. Damianus* to Pie- ty, who being a Boy, and almoſt ſtarved and naked, by the churliſh and unnatural uſage of

his Brother; yet having found a piece of Money, not regarding his own Neceſſities, he beſtowed it upon a Prieſt to pray for his Father's Soul. Moſt Men are fit for many Sciences; and that Inclination, which they have to one more than another, is ordinarily *from their Ability* to perform one more than another: as Memory is for ſome, Wit for others; Courage and bodily Strength for others, *&c.* or *from their own Imitation, or other Recommendation*, by Word or Example to one thing more than another; or *from ſome external and accidental Effect* they have ſeen or known of any one, or ſome ſuch like. But tho all Men have not, or ſcarce any have, *all Faculties* excellent in an equal degree; it will be the Teacher's Care, and Educated's Endeavour to better that, wherein they are *moſt defective*; but ſo always, that you conduct them by that way they will go. Too much ſtrained Wits, as forced Grounds, badly correſpond to our hopes. *Unuſquiſque ſuum noſcat*, ſaith *Tully*, *ad quas res aptiſſimi erimus in iis potiſſimum elaborabimus*. *Seneca* ſaith, that *Virgil* was as unfortunate in Proſe, as *Cicero* in Verſe. But I am rather perſwaded that both the one and the other proceeded from want of Practiſe. For *Taſſo* was eminent in both: and *Ovid* was an acute and eloquent Declamator, as well as a fluent Poet. And *Sen. l. 2. Cont. 3.* ſtories of him, that being importuned by his Friends for liberty to expunge three Verſes out of his Writings, he yeilded, upon condition he might except three, and named thoſe they would have blotted out.

5. BESIDES what I have already mentioned, there are in teaching Sciences, two great Rules to be obſerved. 1. *Begin not to teach a new Science*

Science till your Scholar underſtand all that is neceſſary to it; as not Rhetoric till he know Grammar, and the Latin Tongue, for ſo he will learn both more and chearfuller. Whereas the Mind cannot to purpoſe intend many things at once. Tho ſuch Studies as have Correſpondence and Affinity may well be conjoined; for the comparing illuſtrates both, and variety takes off the tedioufneſs. See *Quint.* l. 2. c. 12. Be not too haſty with your Scholar; *advance* him *not too faſt*; lay the Foundation ſure and ſtable. Remember that you are not powring into a Bucket, but filling a Bottle; the putting in too much hinders any from entring. He that eats faſter than he digeſts, breeds Crudities, and work for the Phyſician to purge away. Beſides he that underſtands, goes on chearfully and ſecurely. Which I take to be the reaſon, why *Men of Age make greater progreſs in Learning, than Children. Jul. Scagiler* began not to learn *Greek* till 40 years old, and then maſtered it in a very few months, as he did *French* and *Gaſcon* in three. *Pet. Damianus* learned not to read till Mans Eſtate, yet proved one of the eminenteſt Scholars of his time. *Baldus* entred ſo late upon the Law, that they told him he intended to be an Advocate in the other World. 2. *Teach not too much at once*, but take your Leſſon in pieces, let him ſpell before he read; invent in Engliſh before in Latin, confuſedly before in order; then *chuſe* the beſt, put it in *order*, *turn* it into Latin, and then *file* and polliſh it. It is reported of *Virgil*, that he firſt compoſed his matter in Proſe, then turn'd it into Verſe, afterwards reformed thoſe Verſes to fewer; and laſt of all reviſed and amended them. To theſe Rules I muſt add, that *he be taught things neceſſary* or *uſeful*. Such are,

1. LANGUAGES. The *Bulla Aurea*, Tit. 26. commands all the Sons of Electors to be brought up from 7 years old, in the *Italian* and *Sclavonian* Languages; and to perfect that Study before 14. That is prescribed to the German Nobility; but for ours it seems requisite, that they learn the *Latin Tongue*, so much as to understand an Author readily, to write and speak it competently; and if they go abroad, the more readily they speak it, the better. Other of the *learned* Languages are Ornaments, but not so necessary as the *Modern*; and of these, theirs, with whom we have most converse, are the most useful.

2. IT is requisite that he learn to *speak perspicuously, decently*, and *persuasively*, which is *Rhetorick*. To understand the difference of Stiles Epistolary, Historical, and for Orations in all the three kinds. Also to *compose* and *pronounce* them handsomly, at least in his own Language. It is better also, if he understand and practise (tho not much, except he have a considerable Dexterity in it) *Poetry*; without which no Man can be a perfect Orator, but his Fancy, as well as Expressions, will be low and mean. *Poetry* warms the Imagination, makes it active, and prompt to soar to the top of *Parnassus*; it emboldens to the use of a lofty *Metaphor*, or confident *Catachresis*. Besides, accustoming the Stile to measure, gives Insight, Judgment, and readiness also in Oratorical Number. It teacheth also to chuse good Words, to consider, weigh, and pierce better into what we read, to take notice of the most delicate Artifice, and discern Sparks of Diamonds. So that it is observed, that when *Poetry* is despised, other Sciences also

alſo are in the Wane. One great piece of *Poetry*, and perhaps the moſt familiar and proper, is the *Dramatic*; in which could they be of good Subjects, well garbled, and diſcreetly handled, it would not miſ-become our young Gentleman to have his part.

3. MUSICK I think not worth a Gentlemans Labor, requiring much Induſtry and Time to learn, and little to loſe, it. It is uſed chiefly to pleaſe others, who may receive the ſame *guſto* from a Mercenary (to the Perfection of many of whom few Gentlemen arrive) at a very eaſy rate. I ſhould rather adviſe Singing, eſpecially if you fear him ſubject to a Conſumption; which, beſides that it ſtrengthens the Lungs, modulates the Voice, gives a great Grace to Elocution, and needs no Inſtrument to remove or tune.

4. To *diſcourſe pertinently and rationally* is alſo neceſſary. This is Logic; which tho taught in every Colledge, and every one learneth, yet do very few attain perfection in it. *Error* is ſo well diſguiſed, *Verity* is alſo ſometimes ſo deep, and our Cord ſo ſhallow, that it requireth very much experience, to be able readily to diſcover the truth, and diſſolve a Sophiſm. Theſe Knowledges already mentioned are but *Foundations*, upon which all Sciences are *built*, but themſelves appear not in the *Edifice*. For they are nothing but regulating and *perfecting the Actions of our natural Faculties*, not *informing* them with any new or extrinſecal Accedent; they are diſpoſing and preparing the *Table*, that good Reſemblances may be *drawn* upon it. They are neceſſary that a Man may make the beſt Advantage of his natural Parts

in apprehending of other *Arts* and *Knowledge*. Some indeed have been of opinion, that a *Gentleman* needs no more, but what Nature hath given him. *Licinius*, and a great *General* in our own times, were ſo illiterate, that they could ſcarce write their own names. *Lewis* XI. deſired his Son might underſtand no more Latin than, *Qui neſcit diſſimulare, neſcit regnare.* But what harm had it been, if he had ſaved his Succeſſor the Labour and Pains of weeding out of *Paris* and all *France* ſo many ignorant and fooliſh Perſons, and planting better in their rooms? For which the Hiſtorians tax him. Or what harm had it been, if he had permitted his Son (*Charles* VIII.) to have learned ſomewhat of *Latin?* He could at the worſt but have done as he did, that is, commit his Buſineſs to others, and not be able to diſcern good Counſel from evil, and intereſſed. But it ſeems that Prince had but one Trick in *King-craft*, and that a very mean one; more Latin might have taught him others, and not to have needed that, ſo baſe and unworthy of a Prince. As it did thoſe great *Monarchs*, who were practiſed in them, *Julius*, *Auguſtus*, and the reſt of that Family; (whereof *Nero*, to his diſhonor, was the firſt that ſtood in need of borrowed Eloquence, *Seneca* making his Speches for him) *Trajan*, *Hadrian*, *M. Aurelius*, and that Miracle of Princes, *Severus Alexander*. *Hannibal* wrot the Lives of two famous Generals; and *Alexander* ſlept with *Homer* under his Pillow. I will not muſter up any more Examples; they are infinite. Learning, i. e. *Sciences*, are not *neceſſary* to every Man; nor all to any Man; yet are they uſeful to all, tho not to all equally. But that is beſt, which is moſt beneficial and proper for every ones condition of Life. *Learning and Study*

makes

makes a Young Man thinking, attentive, induſtrious, confident, and wary; an Old Man chearful, and reſolved. 'Tis an Ornament in *Proſperity*, a Refuge in *Adverſity*; an Entertainment at *home*, a Companion *abroad*: it chears in Solitude and *Priſon*; it moderates in the height of *Fortune*, and upon the Throne. In *theſe parts of the World* we ſeem to run after *Sciences*, and think them to be all things; whereas the great and *univerſal buſineſs* of our Life, eſpecially active, is Wiſdom, Prudence, Nobleneſs, and liberty of Spirit. *Sciences* are neceſſary to Man's Life, and Profeſſors of them are requiſite to inſtruct ſuch whom it concerns to know and exerciſe them: in other Perſons, Wiſdom is the chiefeſt, and what can be ſpared from acquiring that, let it be beſtowed upon Science. By the way, take notice, that theſe are not both the ſame; that to *be learned* is *not to be wiſe*; nor are Sciences to be placed in the upper room, notwithſtanding the Honor and Wealth to be acquired by them. They are particular *Means* for the obtaining particular Ends; and diſpoſe a Man very much for Wiſdom alſo: but the great univerſal *Art* is, *Tu regere imperio populos*, &c. to excel others in Virtue, Prudence, and thoſe Abilities which render him more uſeful in the general Concernments of Mankind. Beſides, Sciences are eaſily learned, being taught by rote and courſe; but *Wiſdom* requires greater *Advertency*, and more *accurate Obſervation*; which all are not able to *learn*, and very few to *teach*. But, if a Young-man be induſtrious and of good parts, there is time enough both for Sciences and Wiſdom. Thoſe are more properly the Employments of Youth, this of maturer Age. He may obtain thoſe before he be well capable of this, I mean a ſufficient perfection

in them; not ſo much as is required for a *Profeſſor*, but ſo much as is neceſſary or requiſite for a *Gentleman*. Nor will the acquiſition of them hinder his progreſs in this, but much further and advance it. Both becauſe of the well-diſpoſing of the Faculty, and of the affinity between both Knowledges. Amongſt Sciences therefore I recommend to him,

5. THE *practice* of *diſcourſing*, or the ſeeking after Truth by Evidence, which is *Mathematicks*, *Geometry* eſpecially. I mean not a ſuperficial taking upon truſt the *Propoſitions*, or the *practical* part only, or *Inſtruments*; theſe ſpoil, make not *Mathematicians*; but the *high Road of Demonſtration*. This is the firſt part of the Building that appears above ground; it is practiſing them in the greateſt inſtances of Invention that we know; it fixeth the Fancy, it accuſtometh to thinking and enquiring after Truth in all Diſcourſes. *Analytica* is the gage of a man's Parts, and *Algebra* the pinnacle of Argumentation. Only let it be remembred, that I adviſe it here as a *piece of Education*, not a *Profeſſion*. I would not have a Gentleman give up himſelf to it; for it makes him leſs fit for active Life, and common Converſation; except he well conſider that he cannot find his Demonſtration in all matters; *except* he can be content with ſuch Evidence as the Subject affords; and not deſpiſe a Proof becauſe he can ſay ſomewhat againſt it: and *except* he can apply his Mind and Intention to things as they are in the World; and not rack them to the accurate Model of his exactly regulated Imagination.

6. NA-

6. NATURAL *Philoſophy*, but eſpecially *Ethicks* and *Politicks*, ſhould alſo not be neglected. Which will diſpoſe him, when he comes to greater maturity, to comprehend the *Laws*, eſpecially of his own, and neighbouring Nations, and their Government. Of which I ſhall ſpeak hereafter.

7. YET one thing we lack. *Albertus Magnus* deſired of God, five years before his death, that he might forget all that he had learned in thoſe Studies, that he might entirely give himſelf up to *Devotion*. The Example alſo of *Monſieur Paſcal* is very eminent. " Tho he was able, as any man " could be, to pierce into the Secrets of Nature, " and actually did ſee very far into them; yet " more than ten years before his death, he ſo " well underſtood the Vanity and Nothingneſs of " all thoſe kinds of Knowledge, and conceived " ſuch a diſtaſte againſt them, that he could hardly endure men of parts ſhould ſeriouſly diſcourſe " of, or buſy themſelves in, them: from that " time he always profeſſed, that nothing beſides " *Religion* was an Object worthy an ingenious mans " ſtudy; that it was a proof of the Lowneſs " whereto we were thrown by the Fall, that a " man ſhould ſeriouſly faſten upon the ſearch of " ſuch things as contribute little or nothing to his " Happineſs. Wherefore his uſual Saying was, that " all thoſe Sciences produced no Conſolation in " the times of Affliction; but that the knowledge " of Chriſtianity was a Comfort both in Adverſity, and defect of all other Knowledge. He believed therefore, tho there were ſome Advantage or cuſtomary Obligation to ſtudy things of " Nature, and to be able to conceive and diſcourſe

" rationally concerning them; yet it was abſo-
" lutely neceſſary not to prize them above their
" juſt value. And that if it were better to know
" and undervalue, than be ignorant of them; yet
" it were better to be ignorant of, than know and
" overvalue them. The gentle Spirit of *Petrarch* alſo long before his death quitted his *Helicon* and *Muſes* for Mount *Olivet* and *Divinity*. *Card. du Perron* kept not ſo much as any Book of Humanity (tho formerly a great Poet and Orator) either Poetry, Oratory, or Hiſtory, in his Library. The Hiſtory of *I. Picus* is very remarkable; for being falſly accuſed by his Emulators of 13 points of Hereſy in thoſe 900 Concluſions which he propos'd (at 19 years old) to be publickly diſputed by any Opponent; and endeavouring to defend himſelf (which he did very learnedly in his Apology) God-gave him the Grace to examine more narrowly the whole courſe of his Life, and to diſcover in himſelf what no other had eſpied. For being a Prince, young, very beautiful, and moſt wonderfully agreeable in Converſation, he uſed to make Love to many great Ladies; but upon the foreſaid occaſion he not only abſolutely gave over all that ſort of Converſation, burning alſo the Books of his Amours in Latin and Italian Verſe; but he alſo quitted the whole ſtudy of Philoſophy, and entirely betook himſelf to Divinity. Somewhat like did *Benbus*, *Ronſard*, *Marc. Ant. Muretus*, *Laur. Ganbaro*, and *Cavalier Marini*. And *Naugerius*, tho formerly a famous Poet, yet afterwards ſo much deteſted all licentious Compoſitions, particularly *Martial*, that every year he bought up a conſiderable number of ſuch Books, and upon his Birth-day ſolemnly burnt them. *Nonnus*, *in penance* for his *Dionyſiaca*, paraphras'd the Goſpel of S. *John*.

Pet.

Pet. Veliardus not being able to aboliſh the Cuſtom of reading the Poets, *&c. Omnes Poetas, ſcriptoreſque profanos Evangelicos faciebat. Omnia ad exædificandam in timore domini juventutem accommodabat; ut unde non pauci perniciem periculumque ſuis diſcipulis ferunt, inde illis in ſalutem & morum diſciplinam compararet. Orlan. in vita P. Fabri.* Theſe, you will ſay, did well to begin to diſengage themſelves of their riding poſture, when they came in ſight of their home. But that it will be difficult to perſwade Young-men, coming into the World, to follow theſe Examples, this I grant; yet ſome time ſhould be given to him that gives us all, *even in Youth*; and the more the better: and as before I adviſed to the *Practice of Religion* in the very beginning, ſo as they grow towards maturity, I would perſwade them to the *ſtudy of Divinity*, even that *decried ſtudy of School Divinity*; which the great Earl of *Strafford*, and many other very wiſe Perſons and States-men have themſelves ſtudied, and others recommended. *Theologia Scholaſtica principi viro neceſſaria; nam, dum quæſtiones ſuas diſcutiunt, omnes ſubtilitates, effugia, ſuſpiciones, omnes denique ingenii machinas & vires produnt*, &c. The Writers of this do more exactly canvas and ſearch out their Subject, than any other whatſoever. Which partly might be the reaſon why *Monſieur Paſcal* fell into ſuch an utter diſlike and loathing of his Phyſical and Mathematical Studies in compariſon of Divinity. For tho he afterwards made that Diſcourſe of the *Roulet* or *Cycloid*, yet all therein was found out by chance, and almoſt without ſtudy; and beſides, he intended it for another purpoſe far differing from Mathematicks. But if ever this Learning was *neceſſary*, it is now much more certainly, when ſome are ready, by the ſtudy of Nature,

ture, to immerſe God in matter; and with thoſe Impieties of *Democritus* and *Epicurus* to confound him with Nature: and others, for want of this Ballaſt in theſe unſettled times, are driven upon Rocks and Sands by the Ignorance of ſome and Craft of others, that lie in wait to deceive the *better-minded*, but *leſs learned*, than themſelves.

6. AND the *beſt place* and *manner of learning* theſe, and all other Arts and Sciences, or what belongeth to them, I take to be in the *Univerſities:* and ſo hath been the general Opinion from the very beginning of Learning. Theſe were the *Schools of Prophets* in God's Church; and ſuch were *Athens*, *Alexandria*, and many other places, among them that followed their own reaſon. For theſe were the great *Markets for Learning*; *here* reſided the beſt learned, and greateſt frequency of them; *here* was Emulation and mutual Information in Studies; *here* were opportunities of diſcourſing, ſtudying, and continual advance; *here* were Books, Privacy, and all other Neceſſaries for that purpoſe. And ſtill to this day, in all Chriſtendom, is this obſerved; every Nation, whether Kingdom or Commonwealth, makes the eſtabliſhing and well-regulating their *Univerſities*, one of the principal parts of their care. For from hence they draw *able Subjects* for all Profeſſions and Employments; *here* they inſtitute, both in Learning and Manners, the whole Youth of the Nation, and the Hopes and Honor of the growing Age. And therefore do the Supreme Magiſtrates, by ſuch great Rewards and Immunities, encourage and procure the beſt *Profeſſors and Teachers* in every Art and Faculty.

Faculty. And ſuch Rewards are needful to entice Perſons of great parts (as ſuch muſt be) to ſuch indefatigable and unceſſant Labour and Study, and to quit all the means of advancing themſelves in the Commonwealth to ſerve the Publick. In theſe places you may find skilful Men in all Knowledges you deſire: *ſome* give their Mind and Time to *Languages*, *others* to *Sciences*; either to have a right and large knowledge or comprehenſion of things, whether the effects of Nature or manner of her Operations; or of the ſublimer and abſtruſer general Propoſitions concerning the higher and nobler Entities, and ſuch as are not obliged to the Laws of Nature: *others* to be able to expreſs their Knowledge and Notions, whether *popularly* by Orations and Speeches, wherein they are frequently exerciſed; or convincingly to learned Men by their continual Diſputations, to which they are educated. I mean not that arguing and diſcourſing which a Student uſeth with his own ſelf to find out the truth, but that which comprehendeth both this, and the aſſiſtance alſo of others, *publick and open Argumentation*, pro *&* con. *This is it* which brings a queſtion to a point, and diſcovers the very Center and Knot of the Difficulty. *This* warms and *activates* the Spirit in the ſearch of Truth, excites Notions, and by replying and frequent beating upon it, *cleanſeth* it from the aſhes, and makes it ſhine and flame out the clearer. Beſides, it puts them upon a continual *ſtretch* of their Wits to defend their Cauſe, it makes them quick in Replies, intentive upon their Subject: where the *Opponent* uſeth all means to drive his Adverſary from his hold; and the *Anſwerer* defends himſelf *ſometimes* with the force of Truth,

Truth, *ſometimes* with the ſubtilty of his Wit; and *ſometimes* alſo he eſcapes in a miſt of Words, and the doubles of a Diſtinction, whilſt he ſeeks all Holes and Receſſes to ſhelter his perſecuted Opinion and Reputation. This properly belongs to the *Diſputations*, which are Exerciſes of young Students, who are by theſe Velitations, and in this *Palæſtra*, brought up to a more ſerious ſearch of Truth. And in them I think it not a fault to *diſpute for Victory*, and to endeavour to ſave their Reputation; nor that their Queſtions and Subjects are concerning things of ſmall moment, and little reality: yea, I have known ſome Governours, that have abſolutely forbidden ſuch Queſtions where the truth was of Concernment; on purpoſe that the Youth might have the liberty of exerting their parts to the uttermoſt, and that there might be no ſtint to their Emulation. But indeed in *Natural Philoſophy* (wherein the greateſt liberty is given) what is there that is not diſputable? and even they who moſt pretend to Experiments, will find it difficult to produce one *new*, or confate an *old*, univerſal Propoſition; and when they ſhall diſcover one, they will find it diſputed both with contrary Reaſons and Experiments. So true is that of *Solomon*, Eccleſ. 4. *Tradidit mundum diputationi eorum, ut non inveniat homo opus quod operatus eſt Deus ab initio uſque ad finem.* And of Siracides, *Eccluſ.* 18. *Non eſt minuere neque adjicere nec invenire magnalia Dei. Cum conſummaverit homo tunc incipiet, & cum quieverit operabitur.* There may be further Diſcoveries, as perhaps was the Circulation of the Blood, and ſome others; and with all Thankfulneſs we acknowledge, and embrace their Labours that endeavour ſuch Advancement:

vancement: but to lay new Principles, eſpecially ſince the received are incorporated into all common Speech, and our Languages are formed conformable to them; and conſequently all mens Notions ſet accordingly, which will not be altered and extirpated by ſmall Fancies, is a buſineſs of an higher difficulty. Beſides *Ariſtotle* himſelf, whom all Univerſities, Chriſtian, have followed about four hundred years, (longer than any other of his Maligners have continued theirs) but the *Grecians* and *Arabians* much longer time, was not a Novice in Natural Hiſtory; witneſs thoſe moſt learned Works in that Subject. Yet did he write his Philoſophy conformable, not contradictory to his Knowledge in particulars; and therefore it muſt needs be very difficult to overthrow that which is ſo well grounded, which was the product of ſo much Experience; and by none but thoſe who are better verſed in that Learning than himſelf. Neither is his *Philoſophy* more *notional* than all Sciences, which are delivered in a *Synthetical*, i. e. a doctrinal method, and begin with univerſal Propoſitions. I acknowledge indeed one point of Education, wherein I wiſh our Univerſities more defective than they are, *i. e.* that which the Ladies call *Breeding* and *Accompliſhment*; a fault incident to all theſe Schools of Learning, even to *Athens* it ſelf; for *Plutarch* tells us, that long before his time ſome Perſons wondred, why thoſe that went *fine Gentlemen* to *Athens*, and very knowing, after a year or two's ſtay there began to *know nothing*; and the longer they ſtayed the *greater Clowns* they proved. A *Negligence* incident to thoſe who have their Minds more employed than their Bodies; and who converſe not with the Gallantry of the Age.

7. THAT

7. THAT you may judge the better of the *Universities*, I will ſet down the manner of Inſtructing in foreign *Univerſities*, or alſo our own in former times; without reflecting upon, or judging our preſent practice. Anciently in *Oxford* and *Paris*, (the two only general Studies for a long time on this ſide the *Alps*) I ſuppoſe in the others too, their *Reading* was *dictating*, and their *Learning writing* thoſe Dictates of their Maſter. *Cardinal d' Eſtouteville* about 1476. reformed this tedious and unprofitable way of teaching, and brought in (as it ſhould ſeem) the manner now generally uſed; which is, *firſt* an account of the former Lectures; *then* to read and write about half an hour; *then* to explicate that about an equal time. Experience ſince hath added an hour more for the Scholars *conferring* one with another in Circles, in preſence of their Reader, and *diſputing* upon Queſtions given them the reading before. The hour that remains, the Maſter begins another Lecture, explains it to them, and gives them Queſtions for the next Diſputations. Yet the *Jeſuits* in *Portugal*, to eaſe their Scholars alſo of much of the labour of writing Dictates, have printed a *Courſe of Philoſophy*, which they explain, confer, and diſpute upon. And this ſeems the beſt way: but whether introducible amongſt us; or if it be, whether better than Tutors reading privately in their Chambers, eſpecially if Tutors be diligent, it is not fitting for me to determine.

8. THE true *method of ſtudying* to render any one a learned man, I conceive *not* to be, *to*

truſt

truſt to his memory; *Aliud enim eſt meminiſſe aliud ſcire: meminiſſe eſt rem commiſſam memoriæ cuſtodire*; *at ſcire eſt & ſua quæque facere, nec ab alio exemplari pendere.* And theſe differ as much as *digeſting* our Meat, and *reſerving* it in a Cupboard. Wherefore *neither* is it *to be able to quote many Authors*, *nor* tell their Opinions, *nor* to repeat their pretty Sentences or profound Subtilties: as *neither to read many Books*, nor to ſay them by heart, is to be a *Scholar:* but to *digeſt* what is read, and to be able to know where a Difficulty lies, and how to ſolve it, *i. e.* to make it your own, and to be able to ſatisfy your ſelf and others in that which you conceive to be truth. *Firſt* of all then, *propoſe* to your ſelf a Subject; never read at adventure the Book newly come out, or in faſhion, whatever Subject it handles, for that is commonly loſt labour: but *read* always *with deſign:* then ſhall you know where you are, how far you have gone, what is behind both of that Science, or of the whole *Encyclopædia.* Having fixt upon your Subject, *take an Author*, a modern one, and the learneder the better; and *conſider firſt the latitude and method of your Science:* and then *begin with his firſt queſtion*; upon which firſt uſe your own Thoughts, or at leaſt yours together with his, *i. e.* let your Imagination looſe, both before and when you read; diſcourſe, doubt, argue upon and againſt; and draw Conſequences from your *Author*, who is many times but a Ladder to your own Inquiſitiveneſs. When you have *found a Difficulty*, which neither your own Thoughts nor his Writing do reſolve, make uſe of other Authors of the ſame ſubject, for what one *wants* another *ſupplies*; your Difficulty perhaps

your

your Author foreſaw not, another did. And b
the Citations of modern Authors you will eaſi
be directed where to look for Satisfaction. Whe
that Queſtion, and the Difficulties and Solution
are fixed in your Mind by ſufficient *Meditation*, g
to another, and ſo forward.

CHAP

CHAP. XI.

Of Invention, Memory, and Judgment; and how to help, better, and direct them.

IT is not my purpoſe to intermeddle with any particular *Art* or *Science* in this Diſcourſe; but only with ſuch things, as do not properly fall under, or belong to, any of them, yet are generally required to them all. And firſt I muſt reaſſume, what before I only mentioned, that there are three *Faculties* to be cultivated, *Wit*, *Memory*, and *Judgment*.

1. WIT, the Actions whereof are *Fancy* or *Invention*, is in ordinary acception, *nothing elſe but a quicker Apprehenſion of ſuch Notions as do not uſually enter into other Mens Imaginations.* It conſiſts (ſaith *Theſauro*) in, 1. *Perſpicacity*, which is the Conſideration of all, even the minuteſt, Circumſtances: and, 2. *Verſability*, or ſpeedy comparing them together; it conjoins, divides, deduceth, augmenteth, diminiſheth, and in ſum, puts one thing inſtead of another, with like Dexterity, as a Juglar doth his Balls. It differs very much from *Judgment*: *that* is more perſpicacious, *this more* profound; *that more* quick, *this more* ſtable; *that* chiefly conſiders Appearances, *this* Reality; that produceth Admiration and popular Applauſe, *this* Profit and real Advantage. *Ingenious Men* are commonly impatient of thinking, and therefore take Appearances for Reality; and their Fancy ſtill ſuggeſting

geſting new Conceits, ſuffers them not to weig
or compare Reaſons: wherefore they are com
monly unfit for Buſineſs; their Ability conſiſti
in ſudden Apprehenſions, and quick Expreſſion
whereas 'tis only Study and Thinking, that hatc
eth and produceth all noble Deſigns and Actio
and if *ingenious* Men do come to *conſider* ſe
ouſly, or to deliberate, they are able to ſay
much for either ſide, that they have no *Reſoluti*
they *diſpute well*, but *conclude nothing*. Conſeque
ly they are irreſolute, inconſtant, and unfortuna
and their *Wit* failing before they arrive at O
Age, and not being furniſhed in their Memo
and Judgment, they become flat and contemptibl
But if *Wit* be *joined with Power*, it is very dang
rous to the Public. *Sapientia ſine eloquentia par*
prodeſt civitatibus; *eloquentia ſine ſapientia nimium p*
rumque obeſt, prodeſt nunquam, ſaith *Cic.* l. 1. *de Inve*
I think I may truly add, that all Miſchiefs in Co
monwealths proceed from theſe *Wits*; for Wi
Men *will not* diſturb Government, and Fools *cann*
Whereas the *Judicious* Man is fitted for any Em
ployment, conſiders what Dangers and Evils ma
happen, and avoids them; conſequently is pro
ſperous, brings about his Deſigns, advanceth him
ſelf and Family; and the longer he lives, th
more do his Talents increaſe. In ſum, *the on*
is beſt in a Tavern or Coffee-Houſe, *the othe*
at a Council-Table; *the one* is a facetious Com
panion, *the other* a faithful Friend; *the one* a
good Droll, *the other* a good Patriot; *the on*
makes us merry, *the other* wiſe. *Wit*, ſay ſome,
proceeds from active Spirits, or a greater de
gree of Heat in the Brain; the exceſs whereof
produceth *Madneſs*; and ſo difficult it is to de
termine what Degree ſerves for one, and what

for

for the other, that the Proverb aſſigns them the ſame Confines. And indeed the Conceits of *Mad-men* are nothing elſe but high and extravagant *Metaphors*; as that of one who fancied himſelf a Firebrand, and deſired every one he met to blow him. Another thought himſelf a Muſtard-ſeed. Another took himſelf for a glaſs Alembick with a long Noſe, the Droppings whereof he called Roſe-water. Others were Cocks, Urinals, *&c.* A leſſer degree of Madneſs was that they called *Enthuſiaſm* (many times from ſome Vapour or Water out of the Earth) which was imagined to come from the Gods, and which created the moſt ingenious *Poets*. Who all, pretending to that *Afflatus*, continually call'd upon the Muſes, Nymphs, and Preſidents of thoſe inſpiriting places, in the beginning of their Poems. And they who are denied by *Nature* this Faculty, and will not take the pains by *ſtudy* and exerciſe to prepare and fit themſelves, are wont to increaſe their Heat or Frenzy by *Wine* (which cauſeth a temporary madneſs;) or by ſome *high Paſſion*, which hath the ſame Effect as Drunkenneſs. *Magna pars eloquentiæ eſt dolor*, ſaith *Seneca*, when he heard a dull Orator declame moſt eloquently that day his Son died. So *Polus* the Actor, that he might more vively repreſent the Grief of a Father upon the Body of his diſeaſed Son, brought in an Urn the Aſhes of his own Son, newly dead. This for one *Paſſion*. So for Anger, *Si natura negat facit indignato, verſum*. *Archilochus* and *Hipponax* two very bad Poets, yet for *Spite* and *Rabbia*, to be revenged of two Perſons that injured them, invented thoſe Doggrel ſorts of Verſes, Iambics and Scazons, whoſe force they

ſo

ſo well applied, that their Adverſaries made away themſelves. And for *Love*, let the Smith of *Antwerp* be witneſs; who being refuſed by his Sweetheart becauſe of his dirty Profeſſion, changed his Hammers and Anvil for Pencils and Tables, and arrived to be the famouſeſt Painter of his time. And *Buchanan*, when he kept School at *Bourdeaux*, hearing that a certain young Gentlewoman, for whom he had a great Affection, was queſtioned for her Life, on a ſudden tranſported perhaps with *Venus* as well as with the Muſes, went into the Court where her Cauſe was pleading; and demanding Licenſe, he defended her ex-tempore in Heroick Verſe ſo excellently, that he moved the Judges not only to ſpare the Lady, but to admire and afterwards much befriend his great Ingenuity. But to let theſe paſs; *Wit* is the Mother of Facetiouſneſs, Conceits, Jeſt, Raillery, Satyricalneſs, (which is almoſt *Synonymum* to Wit) Drollery, quick Repartees, quaint Metaphors, and the like, in Converſation. Of Projects, new Inventions, Mechanick Inſtruments, *&c.* And in Learning is the great Nurſe of Poetry, Oratory, Muſick, Painting, Acting, and the like.

2. JUDGMENT *is the deliberate weighing and comparing of one Subject, one Appearance, one Reaſon with another; thereby to diſcern and chuſe true from falſe, good from bad, and more true and good from leſſer.* Which who ſo doth, is a wiſe Man, beloved of God, and reverenced of all good men. Its parts conſiſt, 1. in *Circumſpection*, or Conſideration, of all Circumſtances, Advantages, Accidents, *&c.* 2. *In Sagacity*, or collecting much from little Hints; which requires both a great Vivacity, Serenity, and Subtility of Spirit; all theſe together make up

up *Solertia*. 3. *In Caution*, or weighing all things for, and againſt, the Subject. And, 4. *Providence*, or previſion of Futures, what may, and what may not, moſt probably fall out; which is the height of human Wiſdom. A *judicious* Man is ſtable, ſolid, ſerious, looking after Truth, real Advantage, and Happineſs; is fit to govern and obey; is not raſh or inconſtant; belives not eaſily; nor eaſily disbelieves, but as his Reaſon guides him. His Diſcourſe is not ſo *plauſible* as *ſolid*; uſeth *Reaſons* more than *Metaphors*; ſpeaks to pupoſe, and knows when to hold his peace. He is what every one ſtrives, but few arrive to be. This Faculty is proper to all Sciences that depend upon *rational Diſcourſe*, and much thinking, as Divinity and profound Myſteries thereof; Natural Philoſophy, and Moral; Practical Medicine, Law, Judicature, and Government in Peace and War.

3. MEMORY *is the calling to Mind, or recollecting of what hath been before known and apprehended.* They that excel in it are accounted many times *greater Clerks* than *wiſe Men*; are able to *cite* many Books, and Authors, and their Editions; can *tell* their Opinions; and *enterlace* their Diſcourſe with Ends of Gold and Silver. Yet, if not managed by *Judgment*, their Opinion or Learning is of little force or eſteem amongſt knowing Men; who yet can gather many uſeful things out of their Confuſion. This Faculty is neceſſary for *Lawyers*, whoſe Learning lies in Quotations and Records; and who *number*, rather then *weigh*, their *Authorities*. 'Tis alſo proper for learning Languages, Criticiſms, Philology, Antiquities; for putting out, commenting upon, and making Indexes to Authors. It is a natural Faculty, and conſpicuous even

even in Children, who by it learn till they arri to ſome conſiderable degree of Underſtanding.

4. IT is commonly imagined, that a *great* *mory* ſeldom accompanieth a *great Wit*, or a *Judgment*; and that theſe three are incompat one with another; that they have divers Hab tions in, and a divers Temperature of, the Br Whereas I think the contrary is generally, but always, true. And thence is gathered an effect Argument, that they are all managed by one g *Agent, the Soul or Spirit*; which is above Tempe ture, Place, and Matter. That one Man pro not excellent in all, or many Sciences, proce not from the Inhability of one or other Fac of the Soul; but either *from* the long time req red to one Study; *from* want of Induſtry, ev one being moſt ready to make uſe of, and c tative, that, wherein they have ſome natural A vantage, and to neglect the other; or *from* the great Attachment Men have to what they firſt ter; ſo that all following Studies are caſt into Mold of the firſt; or laſtly *from* a Miſtake, for Memory is not ſo conſpicuous, except where and Judgment are wanting. Yet in theſe Times what Perſons have we ſeen eminent in three Faculties? *Eraſmus*, when a Youth, had *Terence* and *Horace* by heart; *Joſ. Scaliger* in days got by heart all *Homer* (the *Ilias* contain 31670 verſes, and the *Odyſſes* about the ſame nu ber) and in 4 Months all the other Greek Poe *Jul. Scaliger* in his extreme old Age had his Mem ry ſo firm, that he repeated to his Son 200 Ver at a time which he had before compoſed, and tained in his Memory 24 hours. *Monſieur Piere* when a Youth at School, could repeat all *Ovi Metamorphoſis*, and *Juſtin*'s Hiſtory without boo

Ca

Card. Bellarmin, ſaith *Gallutius*, had ſuch a Memory, *ut quicquid legeret ſcriberetve ſtatim ac ſubito reciperet, quicquid recepiſſet, fideliſſime conſtantiſſimeque retineret.* *P. Paulo Sarpi*'s great Memory, as well as Wit and Judgment, even from a Child, read in his Life. What a man *Monſieur Paſcal* was in divers Sciences, his others Works; what in Divinity, the Provincials Letters, demonſtrate. I will omit *Joh. Picus*, *Paulus Scalichius*, *Adr. Turnebus*, *Caſaubone*. *Card. Perron.* in four days got by heart all Eccleſiaſtes in Hebrew; and beſides his other vaſt Abilities, was alſo an excellent Poet. Mr. *Oughtred* in his Old Age had *Ovid* and *Virgil* freſh in his memory. *Fr. Suarez* had S. *Auſtin*'s Works ſo by heart, that he could repeat not only the Senſe, but for the moſt part his very Words; and if he was asked of any thing in his own Works (22 Volumes in Fol.) he could tell the place and very page where he treated of it. But this himſelf called not *Memory*, but *Reminiſcence*; for it was indeed as much *Judgment* as *Memory*: for he was ſo well verſed in that Learning, and ſo perfectly maſter of it (having read the whole Courſe of School-Divinity, as I remember, 17 times over) that if he were asked of any Point, or Concluſion, he would diſcourſe of it juſt in the ſame manner, and order, as he had writ it in his Books. I could produce many more Inſtances. But in reaſon, the goodneſs of the *Judgment* muſt depend upon *Invention* and *Memory*; that being the Faculty which gives Sentence according to the Reports of the other two. Yet few there are in whom theſe Faculties are, as I may ſay, mingled *ana*. It is beſt therefore that all be cultivated and advanced as high as they are capable to be; and what is moſt defective, is moſt to be helped. And Chidren

having *memory* by nature, *invention* not till youth, nor *judgment* till maturity, their *memory* is firſt to be managed; only with this Caution, that they be made to underſtand what they learn, and the Reaſon of it, as ſoon as they ſhall be capable.

5. OF the bettering of *Judgment* we ſhall ſpeak in another place; but *for Memory*, becauſe we remember better thoſe things, 1. *which we* learn from our Childhood; 2. *which we* are more attentive to; 3. *which we* exerciſe our ſelves much in; 4. *which we* orderly apprehend; 5. *which* we can call to mind from the beginning; 6. *which* we conceive to be ſomewhat like; 7. and *which* are pleaſing to us; and becauſe Childhood and Youth have their *Memory* (tho not ſo excellent as Men's yet) more uſeful than their *Underſtanding*; therefore whatever they learn, *let it be got by heart*, that they may repoſe and ſtore up in their *Memory* what their Underſtanding afterwards may make uſe of: let them alſo *frequently render it*, and after ſeveral *Interſtitiums*; which will be a great help to their *Memory*, to the perfecting of which nothing conduceth ſo much as *Practice*. Yet there is also an *Artificial* help to *Memory*, which is variouſly and obſcurely delivered by many Authors; the ſhorteſt and eaſieſt Method is this. Make uſe of a ſufficient number of places beſt known to you; as the Towns in the way to *London*, the Streets of *London*, or the Signs in one Sreet, ſuch, in fine, as are well known to you. Keep their Order perfect in Mind, which firſt, which ſecond, *&c.* and when any Word is given you to remember, place it in the firſt Town, Street, or Sign; *joyning* them together with ſome Fancy, tho never ſo extravagant; the calling to Mind your known places

will draw along with it the Fancy, and that the Word joined to it. And theſe you may *repeat* afterwards either in the *ſame order* as they were delivered, or *backwards*, or as you pleaſe. This ſerves very well for *Words*, and indifferently for *Verſes* after much practice; but it requires a long time by this art to remember *Sentences*. A *Succedaneum* to Memory is *writing*; and Students are wont to ſerve themſelves of *Commmon-place-Books*, excellent helps to ordinary memories. The beſt way that I know of ordering them, is; To *write down confuſedly* what in reading you think obſervable. [Young Students commonly take notice of remarkable Hiſtories, Fables, Apologues, (ſuch as are not in *Eſop*) Adagies, (if not in *Eraſmus*, or *Manutius*) Hieroglyphics, Emblems, Symbols, (which are all but Simile's dreſt after divers Faſhions) Hiſtories of Heathen Gods, Laws and Cuſtoms of Nations, wiſe and uſeful Sentences, Elegant Figures, Reaſons and Cauſes, Deſcriptions, and the like.] Leaving in your Book a conſiderable Margin; marking every Obſervation upon the Page, as well as the Pages themſelves, with 1, 2, 3. *&c.* Afterwards at your leaſure ſet down in the Margin the Page of your Index, where the Head is, to which ſuch Sentence relates: and ſo enter into the Index under ſuch a Head the Page of your Note-Book, wherein ſuch Sentence is ſtored. Theſe Note-books, if many, are to be diſtinguiſhed by A, B, C, *&c.* your Index muſt be well furniſh'd with Heads; yet not too much multiplied, leaſt they cauſe confuſion. Your own Experience will continually be ſupplying what is defective.

6. INVENTION is bettered by *practice*, by *reading*, by *imitation*, and by *common-places*.

1. FOR *Practice*, let him have a *Teacher*, who himſelf hath ſome conſiderable Dexterity and Practice in it, who may guide his Charge by fit and eaſy Rules and Exerciſes, and not thruſt him upon fiſhing in Books at firſt; and may take his Subject after him, and ſhew him what more might have been ſaid, and what he hath ſaid, bettered. Neither let the Young Man torture his Mind at all, but ſet down what is ſuggeſted by his Memory or Fancy concerning his Subject, be it conſiderable or no. The *Soul* will by little and little *head*, and *wind* it ſelf, unto higher Conceptions; and in tranſcribing, may reject what is too obvious. Let him be taught firſt to *fill up a Sentence* with Epithets, oblique Caſes of the Inſtrument, Manner, Cauſe, and all Circumſtances and Relations; which is eaſily known by the rection of the parts of his Sentence. Practiſe him in *moſt eaſy Oppoſitions* of *No* and *But*; in moſt *eaſy Deſcriptions* of things moſt familiar to him, to inure him to the Obſervation and taking notice of what he ſees; in *enumeration of Parts* and Species, as *The old is better.* In *Hiſtories or Fables*; giving him ſomewhat to make out the reſt, as *Ultima omnium ſpes evolavit e dolio*; in moſt eaſy and *familiar Simile's*, as of a Shepherd and Magiſtrate, Piſmire and Induſtrious Perſon: ſufficient variety of theſe is collected by *Eraſmus.* Under Simile's are comprehended alſo Metaphors, Allegories, Fables, Parables, Symbols, and the like. And it were a good exerciſe amongſt a Circle of Scholars, to propoſe a *Symbol* (the eaſieſt firſt) and every one to anſwer in his turn; *v. g.* let every one give his Symbol of *Fortitude*, and a Motto or Word for it; ſuch as, *a Pillar*, which ſuſtaineth the greateſt weight laid upright upon it, the Motto *Rectum ſtabile*; *a Palm-tree* that grows up againſt

a Preſſure, *Tu ne cede malis, ſed contra audentior ito*; to a *Die*, *homo quadratus*; *An Oaken Bough* ſtruck with Lightning, *impavidum ferient*: A *Rock*, an *Anvil*, an *Helmet*, &c. *Fables* are taken (as *Symbols* from things natural) from things animate, as an Eagle, Cock, *&c.* clothing them with Speech and Action; ſuch betwixt Men, are *Parables*. So there are mixtures of all theſe, as, *Eaſter ſaid to the Grigs*, *tarde venerunt*. Theſe are alſo *Compound* Subjects, which they call *Emblems*, of which *Alciat*, *Sambucus*, and many others have made Volumes. Such are alſo *Impreſa*'s of great Men, a vaſt number whereof are collected by *Typotius* and others. Another way of practice is, to *apply* all ſuch things as he ſeeth, or as occur in his ordinary Buſineſs or Converſation, to ſomewhat of Morality, Policy, *&c.* As ſeeing an Ivy thruſt down the Wall upon which it grew, one ſaid, that was the perfect Emblem of a *Flatterer*; an Onion having its Germe covered with ſo many ſcales, repreſenteth a Man that *conceals* his Intention under many Pretences, and the like.

2. FOR *reading*: verſe him well in *inventive Authors*; ſuch are generally all Paradoxiſts, Satyriſts, ſuch as write one againſt another, Declamators, Controvertiſts, and generally Orators and Poets, as *Cicero*, *Quintilian*, *Seneca*. I name him laſt, becauſe, tho his matter be very good, yet he husbands it well, and ſpreads it thin. Amongſt the Latin Poets, *Lucan*, *Juvenal*, *Claudian*, *Epigrammatiſts*, *&c.* Let him alſo uſe his own *Invention* before he reads upon his ſubject; and in *reading* ſet down what his own Fancy ſuggeſts upon, or beſides, the Author; and let him always *read*. *Caſſiodorus* reports of *Tully*, that he refuſed

to plead when it was expected, becauſe he had not read upon his Subject.

3. FOR *Imitation*; let him *imitate* thoſe he readeth (as is taught in Rhetoric) by *tranſlating*, *paraphraſing*, *epitomizing*, and *compoſing* upon his own Subject ſomewhat like the other. Give him the ſame Subject with an Author unknown to him; and then compare his Conceits, Fancies, Reaſons, Metaphors, *&c.* with the Authors. Let him alſo vary Diſcourſes, as an *Hiſtory* into a *Dialogue*, or *Epiſtle*; which take their Arguments from all occaſions; as *Antenor* to *Priamus*, to ſend back *Helena*. *Agamemnon* to *Menelaus* to quit her. So to vary Comedies and Dialogues into Epiſtles and Diſcourſes, as *Mitio* to *Demeas* to ſpare his Son, and the like.

4. FOR *Common-places* and helping the Invention by them, many have written very copiouſly; others thinking it altogether unuſeful. For that Experience teſtifies, *That thoſe*, who have paſſed the Courſe of their Studies, and never underſtood or practiſed this Art, have yet had very good Inventions; *that thoſe* who uſe their Fancies, do not all ſerve themſelves of theſe Common-places, nor beg at every Door for Arguments and Metaphors; *that* the Matter ſuggeſted by theſe Places is only general, or an heap of univerſal Notions, which is rather a Diſadvantage then an Help. Thus *l'Art de Penſer*. But on the contrary, it muſt be acknowledged, *that* all the Ancients; *Ariſtotle*, *Cicero*, &c. made great account of this, *that* though ſome have great Parts, that they can without Art perform the Effects of Art, yet all Fields have not a River or a

a Spring in them, but ſome require the diligence of a Bucket; *that* thoſe (whom they called *Sophiſtæ*) who governed Learning in their days, made Profeſſion, out of theſe places, to teach to diſcourſe upon any ſubject *pro & con*, and to ſay all that could be ſpoken concerning it: *that* many of late days have attained to Plauſibility in Diſcourſe meerly by *Lullie*'s Art, which is but a few of thoſe *Common-places*; and thoſe too the moſt general and indiſtinct: *that* all Conceptions are drawn out of theſe places; and if Reaſon, naturally as it were, and of her ſelf runs to them, it cannot but be very uſeful (for Art is a more certain Guide than Nature) to make her ſee her own power, to diſcover to her ſelf her great Treaſure, and to direct her whither to go for what ſhe wants. For if the Soul be a great Palace furniſhed with all Neceſſaries, is it not a conſiderable Aſſiſtance to the general Diſpenſer, to ſhew him where every thing is diſpoſed and depoſited in its proper place? The ſole Reaſon why theſe are not more taught in the Schools, is, becauſe they are included in, and learned together with, Logick and Philoſophy; and tho the uſe of the Topicks in Logick be quite different from this here intended, (which ſeems to be the Miſtake of that Author,) yet being the things are the ſame, it is left to the Diligence and Verſability of the Underſtanding, to apply them according to all their uſes. The uſes of Topicks in Logick and Rhetorick, are to diſcover the value and force of a Propoſition, in order to find out the truth; and to produce aſſent in our ſelves or others, either by Conviction or Perſwaſion: but here they ſerve to procure a right Notion and Apprehenſion of things, by conſidering all that

belongs to them, as alſo to communicate the ſame right Notions to others: and by Queſtion to draw forth as many Notions as the Subject will afford. It is true alſo, that theſe *places* are general; for being the *common* Springs of Wit and Invention, they cannot be otherwiſe; Invention being the well applying of general *Predicates* to particular Subjects. Thus much alſo I confeſs, that theſe *Topicks* are not ſo profitable to them, who already underſtand Sciences, as to thoſe who are ignorant; and concerning the Uſefulneſs of them to *ſuch*, *Matteo Pellegrini* (of whoſe *Fonti del ingegno* I have made much uſe in this Chapter) teacheth us; that the Gentleman for whom he compoſed that Book, by the uſe of it, arrived to ſuch perfection, as to be able in a ſhort time to write without defacing one word, many Pages concerning any the meaneſt Subject propoſed to him, to the great admiration of as many as knew him.

It is alſo *to be noted*, that ſome *Subjects* are *barren*, which notwithſtanding will ſerve very well for *Beginners:* ſuch as are univerſal, plain, ordinary Themes and Propoſitions, which are to be fertilized by divers *Artifices*; chiefly by clothing them with ſome rare or unaccuſtomed *Circumſtances*; ſuch as have a ſhew of *Novelty* or *Unexpectedneſs*; for nothing elſe is grateful. As to *congratulate* for a Degree, Marriage, *&c.* are barren, except there be ſomewhat particular of Age, ſeverer Examination, extraordinary Merit, *&c.* *It is* alſo *to be noted* that, tho ſome Perſons have ſuch happy *Inventions*, that they can preſently compare Notions, and as it were *diſcant extempore* upon a Subject: yet will they ſometimes be at a loſs, and then *theſe Topicks* will be uſeful unto them, tho perhaps not ſo much as to ordinary Wits; who muſt read, and obſerve much

much, that they may ſtore up a Magazin of Conceptions; and practiſe much alſo, that they may readily and eaſily by their *Queſtions* pump out what is to ſerve their occaſions. For every *Propoſition is the anſwer to ſome Queſtion*, and we think we underſtand perfectly, when we are able to anſwer any Queſtion concerning our Subject. All Subjects alſo are either of *ſingle Words*, or *Propoſitions*.

Invention concerning *ſingle Words* conſiſts chiefly in ſubſtituting other ſingle Words for it, whether for Expreſſions only, or to raiſe more matter for Propoſitions.

In ſhort, the height of the Invention a *ſingle Word* is capable of, is an high *Metaphor*, *Catachreſis*, or *Hyperbole*. I will give you an Example of a *ſingle Theme*, and how the Fancy diſcants upon, and manageth it through all the *Predicaments*, out of *Inman. Theſauro*, to ſave my ſelf the labour. His ſubject is a *Bee*, *dead*, in *Amber*, which he makes a *compound Subject*, and takes firſt the ſeveral parts, *Bee*, and *Amber*.

Subſtantia.

APIS. *Animans, fera, avicula, corpuſculum vivax, inſectum.*

ELECTRUM. *Gemma inanimis, Heliadum ſororum lacrima, arborum ſudor, humor concretus, viſcus, gelu.*

Quantitas.

AP. *Puſilla, brevis, levis, monſtroſa.*

EL. *Gutta, ſtilla, rara merx, informe corpus, formas ſe in omnes vertens.*

Qualitas.

AP. *Flava, auricolor* (for firſt ſhe was iron-coloured, till *Jove* changed that for golden, becauſe ſhe was his Nurſe,) *ſonora, ingenioſa, prudens, ſedula, caſta, vilis, metuens, ſonitu minax.*

EL. *Flavum, mellicolor, illustre, perspicuum, clarum, pretiosum, nobile, a fluido aridum, tenax, solidum, fragile, sterile.*

Relatio.

AP. *Fimo genitæ, mellis genitrix, nobilissima insectorum, Jovis nutricula, fera socialis, Reip. amans, fucorum hostis, Regi fida, Colonis chara; Harpyiæ, Amazoni, Pegaso similis; Aristæi inventum.*

EL. *Ex populo genitum; matronis carum; speculo, auro, vitro, simile.*

Actio & Passio.

AP. *Hortos populatur; dulces e floribus succos delibat; furunculos insectatur; nocuis nocet; telum jaculatur; venena fundit; nectareos molitur favos; facibus ceras ministrat; aliis mellificat; domos architectatur; Remp. gerit; Regibus paret; pro lege militat; fumo necatur.*

EL. *Magnetica virtute paleas rapit; animalcula laqueat; labra mordet; oculos allicit; Phaetontem extinctum deflet; artificum torno expolitur, elaboratur.*

Locus & Situs.

AP. *Hyblæa, Cecropia, odoris innata floribus, horum cultrix, cerata urbis inquilina; domi nidificat; dulces nidos fovet.*

EL. *In Eridani ripa, ad Phaethonis sepulchrum fillat; monilibus & armillis inseritur; thesauris atque scriniolis servatur.*

Motus.

AP. *Per florea rura volitat, vagatur; semper fugax, quasi aliger equus, & eques; dum volitat, pugnat.*

EL. *Trunco hæret & profluit; lentum, segne.*

Quando.

AP. *Brevis ævi; in castris hyemat; vere novo se prodit; in aurora roscidum nectar legit.*

EL.

EL. *Æternum, immortale; vere liquatur; denſatur bruma.*

Habere.

AP. *Pennigera, alata, loricata, armata; tubam & haſtam gerit; ipſa telum & pharetra.*

EL. *Aurium appendix; virginum geſtamen; monilium decus & luxus; inter opes numeratur.*

So joining ſeveral of theſe together, you may call a Bee *Ingenioſum inſectum; hyblæa hoſpes; Ales Cecropia; nobiliſſima fimi filia; aurea Jovis altrix; florum prædo, hirudo; Floræ ſatelles; cerearum ædium architecta; nectaris propinatrix; mellis opifex; puſilla hortorum Harpyia; volans venefica; loricata avicula; alata Amazon; volatilis tuba; viva telorum pharetra; furunculorum terriculum,* &c.

And Amber, *Pretioſum gelu; luctuoſa Eridani gemma; jucunda Heliadum lacrima & monile; Phaethontis funus; lapideum mel; aridus liquor; concretus fluor; aurum fragile; gemmeus arborum ſudor; gelidus ignis; viſcoſa lux; avicularum illex & pedica; flavus Eridani ſupellex; lubricæ opes, tenaces divitiæ; populea ſpolia; lapis non lapis; armillarum pupilla; lacrimoſum Matronarum delicium; nobile aurium pondus.*

Then he joins both together, not conſidering that the Bee is dead.

Subſtantia.

Nova Metamorphoſis! olim flebilis Niobe in ſaxum, nunc apis flebilem in gemmam migrat: Miræ diliciæ! Apis inter gemmas numeratur: lapis animatur, animal lapideſcit: Meduſam videt apicula; imo eadem Meduſa eſt & lapis: novas natura docet inſitiones, in arbore gemmas, in gemmis apes: prodigioſa fecunditas, lapis aviculam parturit, &c.

Quantitas.

Quantitas.

Myrmecidis anaglyptis adnumerandum opus; apis in gutta. Unica hæc apis rempub. perosa sibi vivit; sola suum implet aviarium, & pusilla se in aula jactat, &c.

Qualitas

Fulva apis fulva lucet in gemma; electum dixeris in electro. Cerne ut gemmeo radiet fulgore ignobile insectum; dices etiam Apicula est sidus. Alget Apis in flamma; ardet in glacie: quid enim electrum nisi flammeum gelu? vilissimo rerum Apis Electro pretium astruit; nescias utrum utri plus conferat Electrum Api, an Apis Electro. Hæc pretiosor est captiva quam libera eo carior quo clarior. Hem voluptuarius puellarum terror Apis in gemma; de alieno superbit Apis, luce fulgens non sua.

Relatio.

Jovis altrix præmium alterum tulit, olim aureo, nunc gemmeo; imaginem cernis quam nemo expressit, sine cælo cælatam; nimis ipsa sui amatrix apicula perpetuo se miratur in speculo.

Actio.

Arbor apim, apis oculos rapit; ex ista gemma patera am confice, Nectar apicula propinabit. Cerne ut arcto complexu hyblæam volucrem gemma foveat; dices electrum esse Adamantem. Ad Phaethontis sepulchrum dolens apicula lacrimis obruitur. Aucupio delectantur Heliades viscus est lacrima. Incauta apis in lacrimis invenit insidias. In furto deprehensa gemmeis compedibus tenetur apicula. Non impune arbores pupugit ut flores. Florum prædo fit arborum præda. Avaræ volucri viscus est gemma. Electrum vidit Apis, mel opinata in illecebris laqueum reperit. Dolosas experta gemmas, viscata munera, &c.

Locus & Situs.

Gemma in theca latet venenum. In gemma latitat fera: & opes timentur. Apum Regina regiam invenit

qualem

qualem nec Semiramis Auream domum ſibi condidit Nero, Apis gemmeam.

Sumtuoſa hæc Apis in gemma nidificat. In ſpeculo excubias ducit. Gemmam cuſtodit apis qua cuſtoditur. Apim coluere Ægyptii, apem avari. Infidæ infidæ latebra latentem prodit. Ubi aſylum ſperabat carcerem invenit, &c.

Tempus.

Strenua bellatrix apis in gemma hyemat, æſtivat in glacie. Brevis ævi avicula lacrimis æternatur. Nuper avis, nunc lapis.

Motus.

Vernis feſſa laboribus apis vacationem obtinuit in gemma. Caſtrorum deſertrix in oſtro cubat. A lento vlox tenetur. In liquido hæret, in ſicco natat. Nimis alte volitans Icario lapſu naufragium fecit. Effugere ſi poteſt, nollet, illuſtrem ſortita carcerem. Rara avis volucri gemma, &c.

Habitus.

Novum indumenti genus, veſtita eſt apis & unda pellucit. Jam matronales inter luxus feram numeres, &c.

If you add to thoſe another Circumſtance, the Bee dead in Amber, you diſcover a new Field of Matter.

Subſtantia.

Venefica hic jacet cui gemma venenum fuit. Titulo non eget hic tumulus, latentem cernis. Lethalis hic ſuccus, quam necuit, ſervat; dubites, apiſne mortua ſit an electrum vivat; exanimatum corpus ſuum animavit ſepulchrum. Hoc cadaver, uti Hectoreum, pretio redimitur, &c.

Quantitas.

Puſillum hoc ſepulchrum Mauſoleo inſultat. Ingens miraculum apis mortua. Unica jam non eſt Phœnix, alteram oſtendit Eridanus.

Qua-

Qualitas.

Obſcura olim avicula, dum extinguitur, lucet. Hic cadavere nihil pulcrius, nihil hac umbra clarius; Elyſium habet in gemma. Luxus eſt ſic perire. Pretioſum hoc funus invidiam morti detraxit.

Relatio.

Gemmeum apiculæ typum cernis in protypo. Sol ipſa finxit & fixit. Narciſſi fatum experta eſt apis in ſpeculo merſa. Hanc puellæ vivam oderunt, mortuam colunt.

Actio & Paſſio.

Exigua hæc artifex majori ingenio cadaveri cavit quam corpori; cereum ſibi domum molita, ſepulchrum gemmeum. Nec lacrimis eget nec face; in lacrimis conditur, in tumulo lucet. Crudelis Nympharum Pietas! innocuum apim dum lugent, necant: hanc amore an odio peremerint, neſcias, complexu præfocarunt. Mortuæ Heliades hoſtem occiderunt. Mirum, anceps in gemma latuit.

Locus & Situs.

Hinc cadaveri ſepulchrum non debes ſed ſcrinium, nobili leto læta volucris ſimo genita in gemma moritur. Sarcopagi pulcritudine capta mortem ſolicitavit. Hunc tumulum violabit nemo; pretium vetat. Rapax volucris capaci conditur gemma: florum harpyia ſic condi debuit.

Motus.

Fugacem licet aviculam lenta mors tenuit. Caſſes abdiderat inter gemmas. Diu pennis velificata carybdim reperit in gemma. Novum malum! in lapide mergi.

Tempus.

Quod immortalis ſit apis nil ſuperis debet, ſed morti. Æternitatem Pharia Regi aſtruit Myrrha, api Electrum, utrique lacrima. Lethali hoc ſuccino mors apem perdidit, Apis mortem.

Habere

Habere.

Gemmeum cadavar cerne; tales Proſerpina gemmas geſtitat. Inops victavit apes, dives moritur.

Thus much for *ſingle Words*; it follows concerning *Propoſitions* or *Sentences*: Theſe conſiſt of *Subject*, *Copula*, and *Predicate*. The Subject in *Invention* is either kept, and other *Copula's* and *Predicates* applyed to it, or changed to raiſe more matter; and then is ſubſtituted in its place either,

1. SYNONYMUM: as for little, take *Epitome*, *Compendium*, *Pigmeus*, *Homuncio*, *Punctum*, *Atomus*, &c. or ſome other of thoſe Expreſſions, found out in the places for ſingle Words.

2. GENUS; as for Treachery, take Deceit.

3. SPECIES; as for Treachery, take Treaſon againſt the Prince, or Country, as *Tarpeia's*; againſt Enemies, as *Sinon's*; or againſt Friends, as *Bocchu's* betraying *Jugurth* to *Sylla*.

4. THE *Cognata*; as for Treachery take feigned Friendſhip.

5. OR its *Simile's*; as of a Fiſher baiting his Hook; a Coy-duck inticing thoſe of his own kind into the Danger. For beginning; Root, Fountain, Spring, (as of a Watch) Seed.

6. OPPOSITES; as Fidelity.

The *Copula*; for ſo we will at preſent call thoſe *Verbs Auxiliary*, by ſome of which all Queſtions are made, and by which the *Predicates*, whether Verb or Noun, are joined to the Subject. Theſe

are

are, *am*, *was*, with their divers Caſes and Perſons, *have*, *had*: *do*, *did*: *make*, *made*: *ſuffer*: *ſhall*, *ſhould*: *will*, *would*: *may*, *might*: *can*, *could*: *owe*, *ought*, *uſeth or is wont*. Theſe again vary Queſtions by the *Tenſes* or times; *preſent*, *paſt*, or *future*; and both theſe a long or ſhort while: ſuch are theſe Queſtions, *Is it? was it? hath it been always? lately, or a long time ago? will it be? would it be? may it be? might it be?* &c. *ought it* or *behoveth it to be? uſeth it*; or *is is wont to be?* Again, all theſe are either *affirmative* or *negative*. *Is it not? was it not? hath it not been?* *They are* alſo varied with *If*, as, *If it be*, *If it were*, or *were not*, what would follow? *If Alexander* had fought with *Romans*? *If* the *Sun* go out of the *Zodiack*?

For *Predicates*, ordinarily Authors do preſcribe no other Common-places for *Invention* than the *Predicaments*; which indeed do ſupply Anſwers to very many Queſtions, but not to all. I have therefore rather choſen to follow *Matteo Pellegrini*, who reduceth all *Predicates* that can be applied to a Subject (as near as his Obſervation could reach) to twelve *Heads*, or (as he calls them) *Fountains* and *Springs* of *Invention*; which are theſe. 1. The *Relation* or *Commerce between the Object and Human Faculties*. 2. *Conſtituents* or Parts. 3. The *Cauſes*, *Principles*, or *Efficients*. 4. The *End*. 5. The *Action*. 6. *Paſſion*. 7. *Quality*. 8. *Quantity*. 9. *Time*. 10. *Place*. 11. The *Subjects*. 12. The *Correſpondents*. Of which I ſhall ſpeak in order, ſhewing what *Sub-heads* every place containeth, and how matter may be drawn out of them by *Queſtions*. Yet I ſhall not ſet down all that is to be ſaid, for that were both impoſſible and unneceſſary; but ſufficient to make the uſe of them, and of all not ſet down, underſtood

derſtood and practicable. The manner to uſe them is this; ſet down the Common-place with its particular Heads upon a ſeveral Table or Page; till by frequent peruſing and practiſing they become ready and familiar to you. Then, by the Auxiliary Verbs, put in form of a Quſtion, find out ſuch Notions contained in each place, as are agreeable and fitting to your Subject; charge alſo the Subject (as often as you have need) by ſome of the former ways, and apply the Queſtions after the ſame manner to them alſo.

1. COMMON-PLACE. The Relation of the Object to the Faculties of Man, is as divers as the Faculties are; 1. *Senſe external, internal.* 2. *Underſtanding.* 3. *Expreſſion.* 4. *Affection.* Concerning Senſe (your Subject being the Object of ſome of them) are theſe, and infinite other Queſtions; *v.g.* a Battel. Have I ever ſeen it? At leaſt painted? Or deſcribed? Might I have ſeen it? Where? How long ago? How often? Had I ſeen it, what would it have wrought in me? I would I had ſeen it, for how can I imagine it? What Notion have I of it? Hath my Friend, or Stranger or Acquaintance ſeen it? Had he ſeen it, or not ſeen it, what would have followed? Hath he dreamed of it? If a Battel be ſo terrible when heard, much more when ſeen; yet more when preſent in it. Could Virtue be ſeen, how would it allure all the World! Tis pity a Lye cannot be ſeen, that all Men might beware of it. Again, the Paſſion of the Senſe affords ſuch Queſtions as theſe: The Comet, did it deceive, weaken, blind, aſtoniſh, confound, pleaſe, comfort, chear the Senſe?

Semper

Semper ego Auditor tantum? nunquamne reponam,
Vexatus toties rauci Theſeide Codri? &c.

2. CONCERNING *Underſtanding*, or the internal faculty of knowing. The actions wherein are *Thinking*, *Imagination*, *Apprehenſion*, *Compreheſion*, perfected when we have a compleat Notion or *Idea* of our Object; this by many men (an original of many Errors) is confounded with Aſſent. *Aſſent* or belief that the Object is ſo, or not ſo; hereto belong alſo *Doubting*, *Opinion*, *Believing* or crediting another, *Science* or perfect Knowledge, *Deceit*, *Error*, *Proviſion* or Foreſight, *Remembrance*, there being nothing that falls not out to be the Object of the Underſtanding, *&c.* Concerning theſe, we frame commonly theſe with infinite other Queſtions. *v. g. Columbus*'s finding out the new World. How came it into his Thought? Did any think of it before? What Imagination or Conception was formed of it? Why were not ſuch, as before him had that Imagination, excited to undertake it? Did the Ancients think it impoſſible? Did they doubt whether it were not all Sea? Did they believe their Predeceſſors that denied the Antipodes? How did *Columbus* firſt aſſent to it? What Arguments, what Authorities, mov'd him? If he had not thought upon it, would any other? A thing ſo probable did it find many Abetters, *&c.* How did it move, work upon *Columbus*, when he firſt gave his full Conſent? What Reſolutions did he take upon it? *&c.*

3. EXPRESSIONS, or the Faculty which diſcovers our Minds to others, comprehendeth *Words*, *Languages*, *ſpoken* or *written*; *our own* or *foreign*;

reign; *ancient* or *modern*; *copious* or *barren*; *elegant* or *rude*; *pleaſant* or *harſh*; *perſpicuous* or *obſcure*; *ambiguous*, *equivocal*, *ſynonymous*, *proper*, *natural*, *figurative*. Again, *Verſe* or *Proſe*; *Narration*, *Interpretation*, *Queſtion*; *inſtructing*, *diſputing*, *determining*, *affirming*, *denying*, *propoſing*, *anſwering*, *confuting*, *amplifying*, *exhorting*, *praying*, *commanding*, *adviſing*, *congratulating*, *condoling*, &c. All theſe things are *true* or *falſe*; *likely* or *unlikely*; *doubtful* or *certain*.

To this Head are referred alſo all Expreſſions not by words; as by *Painting*, *Graving*, *Symbols*, *Emblems*, *Characters*, *Cyphers*, *Hierolyfics*, *Impreſas*; as alſo ſigns with the Hand, Eye, or other motion of the Body; either natural, or by conſent of general Cuſtom, or particular Correſpondence. As alſo all natural expreſſions of Paſſions, as Sighing, Laughing, *&c.*

V. g. Being to ſpeak of *America* and its Inhabitants; I ask, What is the Name of the Country? What Language it is? Who impoſed it? Whence derived or took he it? What is its true Signification? What the Reaſon of impoſing it? What ſynonymas to it? Is it equivocal? Who hath writ of it? In what Language? How much, *&c.*

Again, Is there any Map of it? What doth it reſemble? Is it painted any where? *&c.*

4. AFFECTION hath theſe Sub-heads, whence Queſtions may be ſuggeſted: *Delight* and *Trouble*, *Pain* and *Pleaſure*, *Love* and *Hatred*, *Deſire* or *Averſion*, *Hope* or *Fear*, *Gratitude* or *Ingratitude*, *Anger*, *Admiration*, *Veneration*, *Contempt*, *Indignation*, *Compaſſion*, *Complacency*, and in ſhort, all other motions, or paſſions of the Soul. In reference whereto I demand, if, *v. g.* a Viſit of a Friend hath ever, and when, and how often, delighted

lighted me? whether it be a thing desirable, joyful, &c. to me? or if to any other, and to whom &c. If he should come, how would my Passion be affected? what Content? &c.

II. SECOND Common-place of *Constituents* containeth three Heads. 1. Of *essential degrees* of *Genus*'s, *Species*, &c. 2. Of *particulars* of its *Species*. And 3. of *parts constitutive*.

The first hath Sub-heads all *essential predicates*. Beginning first with *ens*, enquiring if your Subject (*v. g.* an Unicorn) be, or if there be such a thing. So descending, if it be *a Substance*, or *Accident*. If a Substance, whether *corporeal*, or *incorporeal*. If an Accident, whether *Quantity*, *Quality*, *Motion*, (*Action* and *Passion*) *Relation*, *Time*, or *Place*; running through the *species* of your *Genus* till you come to your Subject it self. These Subdivisions of every *Genus* are to be found in the Predicaments. For example, an Eagle. Is there such a thing? a Substance or Accident? Is it a Substance created? corporeal? compounded? living? mortal? animal? irrational? volative? wild? that flies single, not in flocks? with a hooked Beak? living by Prey, &c. So concerning the first *Predicate*, many Questions offer themselves. As, War is a thing, no great matter if it were not in the World. Were it not that we see it acted every day, we should esteem it a fabulous *Chimera*; such as *Cerberus*, and the *Furies*. Were it not, from how many Calamities should we be free? Oh that there were never known the Names of Quarrels, Dissentions, Hatreds, Fightings! but that Love, Charity, and Peace, reigned everywhere. What sort of Entity is War? pursuing it through all its Differences, it is an Action

not

not peaceable or profitable, but troubleſome and offenſive; offenſive upon Deliberation, not by Nature, as Cold is contrary to Heat: for intereſt of State, to diſtinguiſh it from Robbery or private Quarrels. Managed with open Violence, not ſecret Plots, with armed Multitudes, againſt an Enemy that defends himſelf with a competent Army, *&c.*

The ſecond ſuggeſteth to us Conſiderations, if the Subject be one or many, ſimple or various, and of how many ſorts, *v. g.* How many ſorts of Eagles? of War? by Sea, by Land; offenſive, defenſive; juſt, unjuſt; Horſe or Foot Fights; fair or barbarous. So for Particulars, the War of the *Turks* againſt the *Venetians*, *Engliſh* againſt *Hollanders*, *French* againſt *Spaniards*.

The third of *Conſtituent parts*, whether *eſſential*, *integral*, and theſe *homogeneal* or *heterogeneal*. *Adjuncts*, as Hairs are parts of Beaſts, Leaves of Trees, and theſe either excrementitious, or elſe perfective and for Ornament; as Pillars are parts of noble Buildings, Theatres, Fountains, Piazza's, *&c.* of great Cities. Or parts of Order, as Beginning, Middle, End; ſuperior, inferior; internal, external, *&c.* The Soul, hath it parts? may it have? why hath it, or hath it not? if it had or had not, what ſort of parts? how many, *&c.*

III. THE Third Common-place is of *Cauſes*, *Efficients*, or *Principles*, to which are reduced *Occaſions*, *Inſtruments*, *Means*, or any *Concurrents*, *Aſſiſtants*, or *Acceſſaries* to produce the effect. Theſe again are *remote*, *near*, or *immediate*; *univerſal*, *particular*; *primary*, *principal*, or *ſecundary* and *leſs principal*; *total*, *partial*; *ſeparate*, *conjoined*; *internal*,

internal, *external*; *neceſſary*, *contingent*, *fortuitous*, *intended*; *weak*, *ſtrong*; *which may*, *or may not*, *hindred*: *eaſy*, *hard*, *poſſible*, *impoſſible*; *prepared*, *unprepared*; *diſpoſitions*, &c. Again, all theſe are either of the thing it ſelf, or the thing being ſuch as it is, clothed with Accidents and Circumſtances.

In human Actions alſo are other Heads, as the *Perſon*, *our ſelves*, or *ſome other*, *Friend*, *Neighbour*, *Stranger*, *Enemy*; which work either by *Chance*, by *Reaſon*, by *Paſſion*, and theſe *Love*, *Hatred*, &c. by *Force*, *Neceſſity*, or *Violence*; by *Cuſtom*, by *Error* or *Miſtake*, by *Opportunity*, &c. as War: by whom or between whom made? Who the occaſion? What moved to it? What was the true Cauſe? What the Pretence? Whence began it? With what Arms and Force was it managed? What Inſtruments or Furniture? What Conveniences? How many Artillery? How many Horſe? How many Foot? How many Shot? What ſtock of Money? What Strength? What Experience? What Counſel? Who the General? What a one for Skill, Courage, Fortune? What Under-Officers of all ſorts? How qualified? Was he conſtrained to fight? Did he undertake the Charge voluntarily? out of Duty? Ambition? Doth he manage it by Intelligence? Treachery? or Force?

IV. THE fourth Common-place is of the *End* and *Means*, or of Good; for the end of every Agent and every Action is *Good*, either *real* or *ſeeming*; *near* or *far off*; *private* or *publick*.

Of *Ends* there are ſeveral degrees or ſubordinations. The *ultimate* or *ſupreme* end. The chiefeſt is the *Glory of God the Creator*; next, the *perfection of the Univerſe*. And theſe are *univerſal* of all things. Next follow more *particular* or *mediate* ends,

ends, the *Conſervation* of the *Species*; the Conſervation of the *Individuum*: its *Delight* or Pleaſure; *Excellency*, and *Convenience*; *Honeſtum*, or *Duty*; *Profit* to the Agent, his Friends, Neighbors, the Publick, his Country, *&c.*

All *natural Agents*, though they *work* for an *End*, yet *intend* it not, but are *directed* to it. Only *Man* being a rational Creature, knows and *aims* at an End. And the End of the *Man* is one; of his *Art*, another: as the *Statuary* makes a Statue to *get Mony*, &c. but of his *Art* is, to *reſemble the Archetype*. Of Men's *Intentions* or Aims, ſome are *principal*, others *acceſſary*; ſome *ordinary*, others *accidental*. *Pompey* married *Cæſar*'s Daughter; *not for* the love of Progeny, *not for* her Beauty, or Dowry; but *for* his own Ambition, an *accidental End* to Marriage. Some *direct*, others *perverſe*; as a Father recounts to his Son the worthy actions of his Anceſtors, to *provoke* him to the like; which he *perverts* to Pride, Libertiniſm, Dis-ſubjection to Laws and Magiſtrates, and Inſolence towards his Inferiors. And this happens ſometimes out of Error and Miſtake; as when an Orator diverts his Art to get Applauſe: ſomtimes alſo out of Malice and Wickedneſs, as when a General deſires Victory to ſatisfy his private Revenge. When a Man goes to Church to look upon an handſom Woman, *&c.*

Again of Ends, ſome are *ultimate* and principal, others *ſecundary*, inſtrumental, or means to obtain the other. As a Prince gives out Mony to form an Army, to fight an Enemy, to overcome him, to take away his Dominion, to ſeize it for himſelf. This is the ultimate End, the other are Means. Of theſe alſo ſome are proper and convenient for the End: as if he, that deſigns to be a

Soldier

Soldier, learns to manage an Horſe, to under-ſtand and uſe Arms, to endure Hunger, Cold, Wea-rineſs, Wounds, Watching, *&c.* Others are im-proper; as to quarrel, to ſwagger, to be drunk, fight, kill and ſlay, every one he meets. To be a Orator, the proper means are to ſtudy Reaſoning and Argumentation; to imitate *Cicero*, *Demoſthenes* &c. to obſerve the beſt way of diſpoſing his Mat-ter, clothing it with good Words, Phraſes, Fi-gures, *&c.* the contrary and improper way, or a-ther Impediment, is to ſcrape together a parcel of well-ſounded Words, a few ſnaps of Wit, *&c.*

Again, ſome Ends are *obtained*, others *hindred*, as a man deſires Health and Strength, *ſed grandi patinæ, tucetaque craſſa annuere his ſuperos vetuere.* A Father deſires his Son to be virtuous and prudent, and provides him Maſters, Books, *&c.* but the Young Man abandons himſelf to ill Company, *&c.* hindred by our own Folly, Oppoſitions of Friends, Enemies, *&c.* or fortuitous Accidents.

Queſtions concerning the End are ſuch as theſe: Wherefore? Why ſo? To what end, purpoſe, intention? For whoſe ſake? For what good doth, worketh, maketh, he this? What ſhall he reap by it? Hath he obtained his End? Hopeth he, ſhall he obtain it? What means taketh he to obtain it? Are they rational, prudent, proper? Who can, hath will, hinder him, or it?

V. THE Fifth Common-place is of *Actions*. Whereof ſome are *immanent*, when the *Agent* is alſo the *Patient*, commonly expreſſed by *Verbs Neuters* in Latin. Such are, to grow, to fail, to move, to reſt, to want, to haſt, to declame, to ſtudy, *&c.* to think, underſtand, *&c.* Others are *tranſient*, when the *Agent* and *Patient* are divers, and

are expreſſed by *Verbs Tranſitives*, as ſtriking, heating, *&c.*

Again, ſome *Actions* concern *being*; as *v. g.* Pride, what doth, can, ſhall, will, *&c.* it produce? [Note that all the Auxiliary Verbs have their greateſt uſe and force in this Claſs] generate, perfect, preſerve, conſume, deſtroy? Converſation begetteth Similitude in Manners, mutual Confidence, uniting Intereſt, conſerves Friendſhip, and is apt to procure Advancement, *&c.* Debauchery conſumes the Eſtate, deſtroys Health, *&c.*

Others *concern Qualities:* and indeed all *Actions* proceed from the Virtues or Faculties of their *Agents*, whether natural or acquiſite; and *Actions* are as various, and copious, as *Qualities* are. As a wiſe Man gives good Counſel, and doth his Action wiſely. A Young Man doth, can, may, is wont to do fooliſhly. Strong Wine doth, is apt to inebriate. In Action, the Place, Time, and Quantity often afford matter conſiderable. He can ſpeak more boldly in an Ale-houſe than at Court. The *Sun* warmeth and enlighteneth (becauſe bigger) more than *Venus*; more alſo when nearer. How doth it move, act? By it ſelf, by another? By Nature, Force, Chance? as the Efficient, End, Pretence, *&c.* circularly? Directly? How in Youth? How in Age? How at firſt? How afterwards? Slowly or haſtily? conſtantly or by Intermiſſions? Equally or unequally? mediately or immediately?

To Action are reduced alſo *Conſequents* or *Effects*, which anſwer to the Queſtion, what doth it, or he, work? And of theſe ſome are *made*, ſome are *done*: ſome endure no longer than the Action it ſelf: as, the Room is no longer light than it is enlightened. If the Auditors mind him not, all is done as ſoon as the Preacher hath ſpoken his Sermon.

Others *remain* after the Action is ended; as Health remains, tho the Medicines have ended: Science remains when the Study is finiſhed. Science gets Honor, Honor Employment, Employment Riches. A Prince what doth he? what ought he, *&c.* to do? to adminiſter Juſtice. What will that do, or is it apt to produce? to maintain Plenty, Security, Peace. What are the Effects of theſe, naturally, uſually, always, continually? the Peoples Love, and Readineſs to ſpend their Lives and Eſtates for him. Hence no danger of Inſurrections, Rebellions, *&c.* He will live in great Honor and Reverence with his Neighbours, *&c.* The golden Apple, thrown by *Diſcord* amongſt the Gods at a Feaſt, what Conſequents had it, might it have? *&c.* Delight of the Gueſts: Emulation and deſire of the three Goddeſſes: Chuſing of *Paris* to be Judge: *Mercury*'s deſcent to carry him the Meſſage: His undertaking it: His beholding the three Goddeſſes, *&c.* So the immediate effect of the Sun is Heat, thence the warming of the Earth, raiſing Vapors, thence Clouds, Rain. Again, from Heat, Seaſons of the Year, Generations of all Plants, Metals, *&c.*

VI. THE Sixth Common-place is of *Paſſion*, or receiving an Action. But eſpecially *ſuffering*, which is chiefly of evil. To this belongs *being made*, *being done*; Was the World, could it be, could it be made, from Eternity? The rebuilding of the City, is it, may it, could it be done, finiſhed, perfected, deſtroyed, conſumed, and changed into better, worſe?

Why do ſome Men grow as fat as *Ehud*, none as big as *Goliah*? Qualities. The Moon, becauſe receiving her Light from the Sun, is ſubject to Eclipſes,

Eclipſes, Change, Full, &c. *Priamus*, becauſe old, lived to be ſpoiled of his Kingdom, to ſee his Sons ſlain, his City deſtroyed, &c. The *Ethiopian* is burnt with Heat, the *Laplander* frozen with Cold.

In ſum, whatever Heads belong to Action, may be alſo eaſily applied to Paſſion.

What doth the Object work upon us? our Senſes, &c. What do all Simples and Medicines; Air, and all things (called by Phyſicians) preternatural? all things edible? &c. work upon us in order to Health and Sickneſs? What do all Arts work? What all Virtues, Vices, Eſtates, Ages, Sexes, &c. work? well? ill? or indifferently?

VII. THE Seventh Common-place is of *Qualities*, which hath theſe Heads: 1. *Good* and *Evil* in *themſelves*. *Good* is perfect, worthy, noble, excellent, happy, &c. *Evil* the contrary. *In reſpect of others*, neceſſary, helpful, ſuperfluous, profitable, agreeable, hurtful, &c. as *Lucifer* was created a moſt noble and excellent Spirit; but afterwards became unfortunate, wicked, dangerous, malicious, in endeavouring to diminiſh the Glory of God, and deviſing miſchief to man. Full of hatred againſt Heaven, and deceit againſt Earth, &c. by which means he is become the vileſt, and moſt deteſtable of all Creatures.

2. QUALITIES *occult*; which are known only by their Actions. What is the Power, Faculty, &c. of the *Loadſtone?* to draw Iron, to make it move towards the North, &c. Who could believe the Power of *Circe*, to change Men into Hogs?

3. QUALITIES *ſenſible*; ſuch are Beauty, Uglineſs; Figures of all ſorts; Light, Darkneſs; Colours of all ſorts, natural, artificial; white, black, *&c.* for hearing, Sounds of all ſorts; ſhrill, loud, skreeking, whiſtling, din, noiſe, *&c.* So for Smells of all ſorts, and Taſtes; alſo tangible Qualities, as Heat, Cold; dry, moiſt; heavy, light; hard, ſoft; liquid, ſolid; thin, thick; ſubtle, groſs; clear, *&c.* and all theſe natural, or adventitious. As *Lucretia* was beautiful naturally, *&c.*

4. QUALITIES of the *Mind*, *Faculties*, or Powers natural, or Accidents; as in the Underſtanding, Perſpicacity, Sagacity; Memory, tenacious, treacherous; Invention, ready, ſlow; the Affections alſo and Paſſions, Virtues and Vice, belong to this Head.

5. ADJUNCTS; as naked, clothed, armed, adorned, trimmed; not Men only, but Houſes, Cities, Sepulchres, Fountains, and the like.

6. SITUATION; as Cloth is tenter'd, folded, *&c.* a Pillar upright, leaning, fallen, hanged up, *&c.* a living Creature ſtandeth, ſitteth, lieth, kneeleth, *&c.*

7. RELATIONS; as Lord, Subject, Judge, Advocate, Accuſed, Magiſtrate, Maſter, Servant, Scholar, Teacher; married, unmarried; rich, poor, *&c.* noble, ignoble; glorious, in diſgrace, *&c.*

VIII. THE Eighth Common-place is *Quantity*; this is eaſily and vulgarly known with its Species. To it therefore belong Number, one, many, few,

few, &c. *v. g.* How many Suns are there? Is it never ſeen double, or triple? Why can there be no more? If there were more, what would follow? Is it diviſible or indiviſible? Extended? How far? How many parts hath it? How great is it? How large, long, high, thick? greater than the Earth? How often? How is it to be meaſured? How long hath it laſted? Is it diminiſhed or increaſed? Hath it any weight?

IX. THE Ninth Common-place of *Time* hath theſe Heads; *always*, *ſometimes*, *v. g.* What is the Duration of the Creator? He hath always been. Is it poſſible he ſhould be not eternal? if he were not eternal, what would follow? Why is he eternal? Can any thing be eternal beſides him? Duration is varied into *paſt*, *preſent*, and *future*. Prudence conſidereth things paſt, that it may govern the preſent; and maketh Conjectures from both, that it may well manage the future. The paſt is conſidered by Memory; the preſent in acting; in the future are concerned our Hopes, Fears, Providence, Cautiouſneſs, *&c.*

2. DIVERS meaſures of time; as *Ages*, *Years*, *Months*, *Days*, *Hours*, *Moments*, and parts of Time; as, Morning, Evening; Spring, Summer; Infancy, Childhood, *&c.* the beginning, middle, ending of the Duration of any thing.

3. OCCASION; as favourable, opportune, accuſtomed, purpoſed, *&c.* with their Contraries.

X. The Tenth Common-place is *where*, or *place*. To which belong, 1. The *ſeveral parts of the Univerſe*, as Air, Earth, Fire, Water, Heavens,

Firmament, *&c.* North, South, *&c.* Zones, Climates, *&c.* Land, Sea, Iſlands, *&c.* Countries, Aſia, Africk, *&c.* *India mittit ebur, molles ſua thura Sabæi.* Where ſhall we find Deceit? in Shops and Markets, in narrow Souls. Where Subtilty? in the *Genoueſes.* Where Induſtry? in *Holland.*

2. PLACE is either *Proper*, *Common*; due, belonging to another. A Scholar in a Market is a Fiſh on dry Land. Place alſo is *natural*, *violent*, accidental; where it ought, is wont; it may ſafely, well, be. Our Country, Dwelling, *&c.*

3. DIFFERENCES *of place*; before, behind; on the right, left, *&c.* hand; above, under; over againſt, towards, *&c.* near to, far off; in, by, at, *&c.* Where ſtood *Carthage? Italiam contra, Tyberinaque oſtia.* Where is Water to be had? in the Fountain, River, Well, *&c.*

4. QUALITIES *of place*; cold, hot; fruitful, barren; clean, dirty; champaigns, mountainous; tilled, untilled; ſandy, chalky, *&c.*

5. CIVIL *places*; as an Houſe, Town, Village, Villa, Shop, Market-place, Street, Theatre, Church, Hall. Publick or private; ſacred or profane; ſolitary, inhabited; our own, anothers. Where may a Man plant, build? *&c.* upon his own. Where do Flatterers frequent; the Court.

6. THE *power* or *property of place*. *Vervecum in patria, craſſoque ſub aere natus.*

XI. THE Eleventh Common-place is the *Subject to which* any thing *belongeth*, or *wherein* any thing

thing *is*. There is nothing that may not be the Subject of another. The Cauſe may be of its propriety. Virtuous Actions, to whom are they proper? in whom to be found? in prudent Perſons. What things are hot? thoſe expoſed to the Sun, are near to the Fire, are in Motion. Who are cunning? they who have much experience. The Effects and Signs. Who are noble? they who do nothing baſely, or craftily. Who are true Princes? they who govern for the Good of their People. Who are ſubject to Anger? they who have a ſharp Noſe, curled Hair, red Face, *&c.*

Subſtances are moſt properly the Subject of other things. As God is the Fountain of Goodneſs, the Angels receive it immediately from him. Men and other Creatures are good each in his kind.

So for all other things. What things are, may be, uſe to be, ought to be, accounted long? [Actions and Paſſions] a Journey from *England* to *China*. The Works of *Toſtatus Abulenſis*. Delay of what is earneſtly deſired. [Time] the Lives of Men before the Flood. [Place] the way from *Paris* to *Conſtantinople*. What things are weak and feeble. [Quantity] things ſmall and little. [Quality] ſick Perſons, Women, pale Perſons, fearful, tired, *&c.* [Action] Children, old Men. [Place] the Aſiaticks, *&c.*

XII. THE laſt Common-place is *Correſpondents*, which hath many under it: as,

1. *Before* and *after*; firſt, ſecond, third, *&c.* laſt: beginning, middle, ending. More or leſs. Whether is before, *Saturn* or the *Sun?* in Dignity and Perfection the Sun is before: in Place, deſcending, *Saturn* is before. In time they are equal.

2. *The ſame* and *divers* or different. *Virgil* was the Author of the *Georgicks*, who of the *Æneids*? the ſame. How doth his Poems differ from *Homer*'s, *Theocritus*, *Heſiod*, *Taſſo*, &c.

3. *Equal* and *unequal*: double, triple, *&c.* half, and generally all Proportions.

4. *Like*, *unlike*; *contrary*, *oppoſite*; and theſe varied with more and leſs. *Alexander* and *Julius Cæſar* were like in Boldneſs, unlike in Stature; of contrary Diſpoſitions. Whether was more prudent? leſs fortunate? Was *Plato* a better Philoſopher, or *Dionyſius* a worſe Tyrant? the Aſtrologues Prediction of *Cæſar*'s Death brings to mind the like of the Earl of *Pembroke*.

5. *Union* or *Conjunction in the ſame Action*; as when two act one upon another mutually, as two Enemies or Emulators ſeeking to undermine one another. Or when both act upon a third, as two Rivals toward the ſame Miſtreſs. Or both ſuffer from a third, as two Servants under the ſame Maſter. Or one act, and the other receive or ſuffer, as the Maſter and Scholar, Judge and Accuſer.

6. *Together*, *near*, *far off*: *antecedent*, *concomitant*, *ſubſequent*, either in Place, Dignity, or Time. *Chriſtmas* brings to mind good Cheer, Mirth, Jollity. A Feaſt ſuggeſts Meats, Cooks, Fiſh, Fowl, Fleſh, Sawces, Diſhes, Chargers, Wines, Cups, Plates, *&c.* The Spring brings in Summer, Autumn, Winter. *Cæſar* makes me think of *Brutus*, *Caſſius*, *Pompey*, &c.

CHAP.

CHAP. XII.

Brief Directions for Elocution.

I Beg the Reader's Pardon, if, contrary to my own Deſign, I here ſubjoin to the Diſcourſe of Invention a few Lines in order to regulate our *Speaking* and *Writing*, what we have invented. And the rather, becauſe amongſt the very many Books of *Rhetorick*, I have not ſeen any, that declares the Difference and Reaſons of *Stiles* and *Figures* ſo exactly as *Eman. Theſauro.* Out of him therefore, for the greateſt part, I have drawn this ſhort *Scheme* and *Proſpect*; whereby any, even meanly practiſed, Capacities, may be able to diſcern and judge of what is well, and *Orator-like* written or ſpoken; and conſequently himſelf alſo to imitate the *Eloquenteſt* Authors.

There are then divers manners of ſpeaking and writing.

1. CONCISELY, in few ſhort abrupt Sentences, as Men ordinarily ſpeak in common Converſation, without any Art or Order. As,

Dic mihi Damæta, cujum pejus? An Melibœi?
Non, verum Ægonis. Nuper mihi tradidit Ægon.

Such is very frequent in the *Comedians.*

Vos iſthæc intro auferte: abite. Soſia
Adeſdum. Paucis te volo.
Dixi, audiviſtis, tenetis, judicate.

2. SOMEWHAT *artificially* but *imperfectly*; without any obſervation of Numbers, Correſpondence,

ſpondence, Meaſure, *&c.* when a *period* hath no certain bounds, but goes on till the matter be ended, keeping the mind of the *Auditor* ſtill in ſuſpenſe, till all is ſaid which is to ſay; which when it will be, the *Auditor* cannot divine, becauſe he cannot foreſee where the Speaker's Deſign will determine. Such are the Beginnings of moſt of S. *Paul*'s Epiſtles. Such is that Beginning of *Cicero*'s Oration *pro Cælio. Si quis Judices forte adſit, ignarus legum*, &c. till you come to *quibus otioſis, ne in communi quidem otio, liceat eſſe.* So in that *pro Milone* beginning at *Occidi, occidi non Sp. Mælium*, &c. unto *non modo veſtibulo privaret, ſed omni aditu & lumine.* So in *Catone Majore. Plus apud me Antiquorum authoritas valet*, &c. unto *per vim ex Africano audiſſe dicebat.*

Such is that *Dithirambique Scene in Seneca*'s *Oedipus*, which begins,

Effuſam redimite comam nutante Corimbo
Mollia Niſæis armati brachia thyrſis, &c.

Such that of *Virgil* in his *Silenus*,

Namq; canebat uti magnum per inane coacta, &c.

And *Æneid. 6. Principio cœlum ac terras, campoſque liquentes*, &c.

Such is moſt of the *Hiſtorians* manner of writing.

This faſhion of Speech the *Greeks* called *Oratio pendens*, *Ar. Rhet.* l. 3. c. 9. Such when an *Athenian Ambaſſador* uſed at *Sparta*, the Senate replied, The firſt part of your Oration is gone out of our Minds, and the ſecond never entred in.

3. AFTERWARDS *Thraſimachus*, or whoever he was that firſt obſerved the Pleaſantneſs in *Lyrics* to proceed from their *Pauſes* and *Meaſures*, begin to practiſe the ſame in *Proſe*; and to mince thoſe great and unlick'd Maſſes into ſhorter and round-

rounder *Periods.* Of theſe, that which conſiſts of one entire ſenſe only, and is not divided into members (ſuch as are moſt of *Seneca*'s) is called by *Ariſtotle*, *Periodus ſupina:* and by reaſon of the omiſſion of the Tranſitions, and the frequent repetition of the ſame matter in ſeveral words, is by moſt *Orators* rejected. Wherefore others, out of more diligent obſervation of what was pleaſing, changed thoſe round and incoherent *Periods* into many more conciſe *Members:* carving them, as it were, into divers Clauſes and Parcels; which were alſo made correſpondent and commenſurate one to another. So that they became neither *intire*, nor yet *maimed*; not *metrical*, yet *not without metre*; not *in feet*, yet not altogether *looſe*; *without Verſe, not without Rythme*; *Verſe* compared with other *Proſe*, *Proſe* compared to *Verſes*. This came not in faſhion amongſt the *Romans* till the latter end of *Tully*'s time; which made his firſt Orations not to be ſo eloquent as his latter; and himſelf to complain that he was going out of the World when he began to underſtand Rhetorick. And of ſome Orators in his time he ſaith, *In iis erat admirabilis curſus orationis, ornata ſententiarum concinnitas non erat. i. e.* they had a wonderful fluency in their Stile, choice words, and round full Periods, but they wanted the neat diſtribution of them into parts and members. *The firſt* is like an head of excellent Hair, but hanging down, and flagging; *this other* like the ſame Hair diſpoſed and made up into Rings and Curls. Examples of theſe are infinite in *Pliny*'s Panegyrick.

4. THIS *Harmony* or correſpondence of the *Clauſes* of a *Period* conſiſts in three things.

1. *Equa-*

1. *Equality of the Members.*
2. *Contrapoſition of the Words.*
3. *Similitude of Termination.*

1. *Equality* is, when the divers Clauſes of a *Period* conſiſts of equal number of *Words*, or of *Syllables*, or *Times*, (two ſhort Syllables being equal to one long) which is altogether as graceful. As, *Speremus quæ volumus*; *quod acciderit feramus*, Cic. *Alterum optare crudelitas eſt, alterum ſervare clementiæ. Superbia in fronte*; *ira in oculis*; *pallor in corpore*; *in ore impudentia.* Plin. *Si quid obtigerit, æquo animo paratoque moriar*; *neque enim poteſt accidere turpis mors forti viro*; *neque immatura Conſulari*; *neque miſera ſapienti.* Cic.

2. *Contrapoſition*, *Antitheſis*, is a converſion or retorſion of the ſame Words in divers Clauſes of the ſame Period. For the ſame words are ſeverally (and often contrarily) joined, to make as it were a ſeeming *Contradiction*, or *Paradox* at leaſt. As,

Sæpius accidit ut imprudentes feliciter, prudentes infeliciter agant.

Infelix Dido nulli bene nupta marito;
Hoc pereunte fugis, hoc fugiente peris.

Stultus prudentibus, prudens ſtultis, viſus.

Sometimes alſo Words of a *contrary* Signification are *joined together* elegantly in one *periodus ſupina*. As, *Inclinata reſurgo. Carpit & carpitur una. Qui ſpectavit vulnera vulnus habet. Sparta ibi muros habet ubi non habet.*

Sometimes Words ſignifying *contrary* things are placed in *divers Clauſes* of the ſame Period. As, *Aut vires amplifica, aut mortuos derelinque.*

Alba liguſtra cadunt, vaccinia nigra leguntur.

Sometimes they are placed in manner of a *Dilemmai*. *Morere, ſi caſta es, viro*; *ſi inceſta, amorei. Jupiter aut falſus parer eſt, aut crimine verus.*

3. *Simi-*

3. *Similitude of Terminations*, whether, 1. by *Iteration* of the *ſame Words* in ſeveral Clauſes. 2. Of the *ſame Caſes* and Perſons of Nouns and Verbs, tho not the ſame Words, yet of the ſame or like Sound. Of the *Spartans* at *Thermopylæ*. *Trecenti ſumus, ſed viri, ſed armati, ſed Lacones, ſed ad Thermopylas; nunquam vidi plures trecentos.* Of the ſame, *Nos ſine deliciis educamur, ſine muris vivimus, ſine vita vincimus.* This *Correſpondence* is ſometimes in *one* Word, ſometimes in 2, 3, 4; and 5 ſometimes, but rarely.

Indignus cui vel improbi bene *vel* probi male *dicant.*

Dum laurum acquiſivit regiam, palmam amiſit popularem.

Vel in negotio ſine periculo, *vel in* otio cum dignitate *eſſe poſſint.*

Æque nocent & qui nolentibus vitam officioſe impertiunt, & qui volentibus mortem malitioſe negant.

An tu me per hos in patriam revocare potuiſti, ego te per eoſdem in patria retinere non potero?

5. BESIDES theſe, there are two other ſorts of *Figures*, or *Ornaments of Speech.* The firſt are ſuch as move the *Affections*, and perſwade as well as delight, and therefore may well be called *Pathetical.* The ſecond are ſuch as conſiſt in *ingenious Expreſſions* in the words themſelves.

Pathetical are thoſe Figures, which ſerve to expreſs ſome Paſſion, or other Operation of the Mind; as the Imagination, Underſtanding, *&c.* whether they concern Apprehenſion, Appetite, Anger, or any other Affection whatſoever. Such are,

1. *Cog-*

1. *Cognitio.* To this belong theſe and the li
Expreſſions. *Agnoſco, audio, intelligo, ſcio, experi
video*, &c. *Agnoſco, agnoſco*; *victum eſt Chaos*, Sc
Nunc ſcio quid ſit amor. Virg. *Neſcio quo pacto fe
dicam.* Cic.

2. *Demonſtratio.* To which belong *en, ecce, a
ſpice, audite*, &c. *En quo diſcordia cives perduc
miſeros! En queis*, &c. Virg. *Intuemini huic e
tos oculos, illi confractos pedes*; *quid exhorreſcitis
ſic iſte miſeretur.*

3. *Narratio.* To which belong, *dicam, enarr*
&c. *Favete linguis*; *carmina non prius audita M
ſarum ſacerdos Virginibus puerisque canto.* Hor. —*Nar
qua ratione quod inſtat confieri poſſit, paucis advert
docebo. Hoſpes, diſce novum mortis genus.*

4. *Affirmatio. Eſt labor, non nego*; *pericula magna
fateor*; *multæ inſidiæ ſunt bonis, veriſſime dictu
Cic. *Affirmo tibi, Caie Mari, non ſic reſtitiſſe
Quin.

*Negatio. Nego eſſe quicquam a teſtibus dictum quod
&c.

Jole meis captiva germanos dabit? non.

5. *Ironia. Ni fallor, feminas ferrum decet.*

6. *Apoſtopeſis. Novimus & qui te.*

7. *Præteritio. Non dico te a ſociis pecunias acce
piſſe*; *non ſum in eo occupatus, quod civitates, regna, do
mos omnium depeculatus es*; *furta, rapinas omnes tua
omitto.*

8. *Juramentum. Per has lacrymas dextramque
tuam te.* Virg.

*Teſtatio. Vos, Dii Patrii, penates, teſtor, integro
me animo ac libero P. Syllæ cauſam defendere.*

9. *Animadverſio, epitaſis.* A reflecting upon what
was ſaid before, or animadverting upon ſome Cir
cumſtance of what preceded. *Obrepſiſti ad honores
commendatione fumoſarum imaginum*; upon which he
animad-

animadverts, *Quarum nihil habebas ſimile præter colorem.* Cic. in Piſ.

Tu intrare illum Senatum poteris, O Tulli, in quo Pompeium non ſis viſurus? tu illam togam induere, quæ armis ceſſit? Sen. in Suaſ.

Regina quondam, ancilla nunc quidem tua.

10. *Parentheſis.*

11. *Correctio. Antonium in campo vidimus, & quid dico? vidiſſe nos? Ego vidi.*

12. *Repetitio. Commotus nos es, cum tibi mater pedes amplexaretur; non es commotus.*

13. *Admiratio. Novum monſtrum! integer alitur, debiles alunt.* Sen.

14. *Exclamatio.*

15. *Extenuatio. Levia memoravi nimis; hæc virgo feci. Leve eſt quod actum eſt.*

16. *Commemoratio. O Myſis, Myſis, etiam nunc ſcripta illa dicta mihi ſunt in animo.*

17. *Præſagitio. Neſcio quid animus grande præſagit malum.*

18. *Dubitatio. Dubito an moriendo vicerit, an vincendo ſit mortuus.*

19. *Inquiſitio & interrogatio. Nunc quæro abs te, quare patrem ſuum Roſcius occiderit? quæro quando occiderit?* Cic.

20. *Reſponſio. Quæris, quo jaceas poſt obitum loco? quo non nata jacent.*

21. *Interpretatio. Si intelligis, Cicero, non dicit roga ut vivas; ſed roga ut ſervias.* When *Anthony* offered him his Life if he would ask it.

22. *Occupatio,* or preventing an objection.

23. *Fictio. Fingite vobis antiquam illam urbem videre, lucem orbis terrarum,* &c.

24. *Imaginatio. Jam mihi cernuntur trepidis delubra moveri ſedibus.* Virg.

25. *Ex-*

25. *Expreſſio*, *ecſtypoſis*. *Putares cadaver ambulare. Quacunque iter faceret, ejuſmodi fuit, ut non legatus Populi Romani, ſed ut quædam calamitas perudere videtur.* Cic. Verr.

26. *Proſopopœia. Tecum patria ſic agit.* Cic. Cat.

27. *Apoſtrophe*, when we ſpeak to one that hears not. *O Fons Blanduſiæ ſplendidior vitro, dulci digne mero.* Hor.

28. *Ratiocinatio*, when one diſcourſeth with himſelf.

Cur Pallus non nupta? virum non invenit ullum.

22. *Concluſiuncula*, when the foregoing matter is reflected upon and concluded with ſomewhat unexpected. As *Cicero*, having declared how the *Herbeteſi* were by *Verres* condemned to pay a great ſum of Mony to two of his Miſtreſſes, concludes, *Itaque civitas una ſociorum atque amicorum, duabus deterrimis mulierculis vectigalis fuit.*

Epiphomena ſic dii ſpreti exardeſcunt. Sic humana conſilia caſtigantur, ubi ſe cœleſtibus præferunt. Val. Max.

Compendium. Illis parentis nullus aut æqui odi amor, avidi cruoris, imperii, armorum, doli, diris, ſceleſtis, breviter ut dicam, meis. Oedip.

30. *Perplexitas. Quid agimus? animum diſtrahit geminus timor; hinc gnatus, illinc conjugis cari cimis. Pars utra vincit?*

31. *Approbatio. Sic, ſic agendum eſt. Bene eſt. Abunde eſt. Hic placet pœnæ modus.*

32. *Imperium. Egredere ex urbe Catalina—— Egredere, purga regna; lethales tecum aufer herbas: Libera civis metu.* Medea.

Admonitio. Vos pro mea ſumma diligentia moneo; pro authoritate conſulari hortor; pro magnitudine periculi obteſtor. Cic.

Obſe-

Obſequium. Tuus, O Regina, quid optes.
Explorare labor, mihi juſſa capaſſere fas eſt.

So for the Paſſions.

Blanditiæ. *Animula dulcis, ſuavis animula.*

Salutatio & Apprecatio. *Bene valeas, quiſquis es.*
Sit tibi terra levis: Dii te ament qui hæc legis.

Veneratio. *Delubra & aras cœlitum, & patrios lares ſupplex adoro.*

Abominatio. *Heu ſtirpem inviſam! & fatis contraria noſtris.*

Irriſio. *Ah, ah, ah, lapidus amator ſilicernius.*

Execratio. *Dii te perdant, fugitive.* Cic.

Optatio. *Feciſſet utinam Deus immortalis. Maxime vellem, Judices.*

Invocatio. *Hymen, O Hymenæe veni.*

Votum. *Voveo tibi victimam, fortuna redux.*

Obſecratio. *Per has aniles ecce te ſupplex comas, atque ubera iſta, pene materna, obſecro.*

Commendatio. *Si te in germani fratris dilexi loco: ſive hæc te ſolum fecit maxime, ſeu tibi morigera fuit in rebus omnibus: Te iſti virum do, amicum, tutorem, patrem. Bona noſtra hæc tibi committo: ac tuæ mando fidei.*

Conceſſio. *Do quod vis; & me victuſque volenſque remitto.*

Gratiarum actio. *Non erimus regno indecores, nec veſtra feretur fama levis, tantive aboleſcet gratia facti.* Virg.

Recuſatio. *Non me delectant ignoti domino ſervorum greges: nec ſonantia laxi ruris ergaſtula: nolo dives eſſe: Patrem gratis amo.*

Exultatio. *Io triumphe! tu moraris aureos currus, & intactas boves. Io triumphe! nec Jugurthino parem.* Horat.

Jactantia. *Et nos aliquod nomenque decuſque geſſimus.*

Gratu-

Gratulatio. *Lætare, gaude gnate; quam vellet tu Caſſandra thalamos.*

Plauſus. *At mihi plaudo ipſe domi, ſimul ac nummos contemplor in arca.* Horat.

Ejulatio. *Hei mihi! nequeo quin fleam.*

Expoſtulatio. *Improperium. Ingrate ceſſas orbis? excidimus tibi?*

Pœnitentia. *Potens jam cecidit ira, pœnitet; factum pudet.* Sen.

Spes. *Spero equidem mediis, ſi quid pia numina poſſunt, Hæſurum ſcopulis.*

Deſperatio. *Actum eſt, conclamatum. Occidimus. Heres pepulit hymenæus meas.*

Timor, horror. *Sudor per artus frigidus totos cadit; omen tremiſco miſera feralis Dei.* Sen. *Pavet animus, horret: magna pernicies adeſt.*

Verecundia. *Heu me! per urbem (nam pudet tanti mali) fabula quanta fui.*

Audacia. Impudentia. *Reſiſtam: inermes offeram animatis manus. Dabit ira vires. Ingentem conflabo tiam! num cogitat quid dicat? num facti pigeat?*

Excandeſcentia, Minæ. *Accingere ira; teque in omnium feras furore toto. Væ tibi cauſidice. Dii agam vos; dira deteſtatio nulla expiatur victima.*

Nemeſis, Indignatio. *Iſthic nunc metuenda jace: non te optima mater condet humo, patrioque onerabit membra ſepulcro: Alitibus liquere feris; aut gurgite merſum unda feret.* Virg.

Meſeratio. *Compeſſere quidem verba, & audacem manu poteram domare; ſed meus captis quoque ſcit parcere enſis.*

Confeſſio. *Me amare hanc fateor; ſi id peccare eſt, fateor id quoque. Tibi, Pater, me dedo? quid vis oneris impone, impera.*

Depre

Deprecatio. *Miſeremini familiæ, Judices; miſeremini fortiſſimi Patris; miſeremini filii.* Cic.

3. OTHER Figures there are, which conſiſt in the words; as Metaphors of divers ſorts, whether the *Genus* for the *Species*, *Species* for the *Genus*, part for the whole, or the like. As *Hypotypoſis*, or applying of Words of Life and Senſe to things inanimate. As *Hyperboles*, *Laconiſms*, Oppoſitions, ſuch as *Campi liquentes, liquidi Chryſtalli*; Or *Deceptio*, when a Sentence ends unexpreſſedly. *Spero tibi eventuram hoc anno maximam meſſem mali.* Her Mouth, oh heavenly! wide. *Tua nitet in fronte fulgor aureus; argentum in cirris; ſmaragdus in oculis; ſapphirus in labiis; chryſolithus in genis; collum in* reſti. *Metaphors are of divers ſorts*, i. e. *are taken from divers Common-places.*

1. From Likeneſs	*Homo quadratus.*
2. From the Attribute	*Regnat gladius.*
3. Equivocation	*Jus Verrinum.*
4. Hypotypoſis	*Pontem indignatus Araxes*
5. Hyperbole	*Inſtar montis equum.*
6. Laconiſmus	*Carpathii leporem.*
7. Oppoſition	*Mens amans.*
8. Deception	*Vale apud Orcum.*

More Particulars may be found in Authors; thus much is ſufficient for this place, where this Diſcourſe intruded it ſelf, beſides my Intention.

CHAP.

CHAP. XIII.

Of bettering the Judgment.

1. THE *Judgment* is that *Faculty* whereby we diſcern, *i. e. Judge* of, true and falſe, good and bad; better and leſs good. *Naturally* ſome (*i. e.* ſedate conſidering Perſons) are better diſpoſed to it than others; but none attain any conſiderable Perfection in it any other way, than by *experience*. *Experience* (I ſay) of others communicated by *Books* or *Inſtruction*, and of themſelves by their own *Obſervation*. For without this, *reading* is of ſmall force, not being fully underſtood, nor the right Application of what was read comprehended. And this *experience* is not taught by ſo many hours a day, but may be got at all times, at Play, in Converſation, in Buſineſs; by looſe-doing, by ill-doing, our ſelves or others; only it requires a Mind ready to reflect upon what we ſee, hear, or do, or ſuffer. The Habit, which perfects this Faculty, (as that which regulates the Will and Affections is Virtue) is *Wiſdom* or *Prudence*. That great Power, *whereby* we live in Happineſs and Content; *whereby* we excel all other Creatures, and moſt Men alſo; being by it out of the reach of their Deceit and Craft, and not impoſed upon, or derided, by them; *whereby* our Reaſon and better part is regulated; and *whereby* we ought to govern both our ſelves and others. This, if it be applied to particular Subjects, hath ſeveral Names: as if to govern Cities or Commonwealths, 'tis *poli-*

tical

tical Prudence; if Armies and War, *military*; if a Family, *œconomical*, &c. with none of which I intermeddle, but only with that, which concerns every particular Perſon in the Conduct of his Life; and here only in general; reſerving to the ſecond Part ſuch particular Rules, as either my own or others experience, that I have read, have ſuggeſted. In this place therefore I ſhall only adviſe (as well as I can) how the *Faculty is* to be cultivated for the implanting that great Perfection.

2. AND firſt take notice; that the *exerciſing this Faculty is the employing of all the reſt.* For it is in vain to give *Judgment* without comparing and examining the Reaſons (deviſed by *Invention*) for both Parties; and the like Caſes in former times ſuggeſted by *Memory*. For the chief Employment of the *Judgment* being concerning the future, either the choice of an End, or of apt Means to an End; no man can promiſe to himſelf any Succeſs in his Election, without engaging all the Powers he hath. As there muſt be, 1. [Suppoſing the End to be already reſolved upon, and always before his Eyes] a *Propoſal* or finding out ſeveral, *v. g. mediums* to an End; which is called *Counſel*. 2. A *comparing* theſe together, that he may be able to chuſe the *beſt* and *propereſt*, and *honeſteſt* for his purpoſe, (for if he uſe diſhoneſt Means, tho proper, 'tis *Craft* and Subility, as to chuſe improper is *Folly* and want of Wiſdom.) This is the immediate Action of *Judgment*; and which conſiſts of many parts. As, 1. *Circumſpection* of all Circumſtances of Time, Place and all other Opportunities. 2. *Caution*, for prevention of Hinderances, conſidering all Dangers, and Difficulties, he is likely to encounter; and either providing to decline

cline and avoid, or arming himſelf to reſiſt, ſuffer them. 3. *Solertia* or good and rational ec jecturing of what is likely to ſucceed. 4. A fi *reſolution*, and competent ſecrecy. And laſtly, conſtant and due *execution* of what is well reſolv Now becauſe this knowledge is very difficult, a at the beſt but a Conjecture, it is neceſſary to co ſider *what hath ſucceeded heretofore upon ſuch Pre ſes*, for that is moſt likely to happen again: b this cannot be done without the aſſiſtance eith of Books or experienc'd Perſons, who have ſee and known the like Caſes and Succeſſes: and th cannot be without much *Obſervation* and taking n tice of things in the time of their actual flo riſhing; and ſtoring up ſuch Rules and Hiſtorie in the memory for future application. By the w it will not be amiſs to take notice, that as there is *new thing* under the Sun, ſo *neither any new Actio* but the ſame are repreſented over again und varying Circumſtances: ſo that he, who intends t be a Wiſe Man, muſt endeavour to diſtinguiſh th *Action* (as Phyſicians do in judging Diſeaſes) fro the *Circumſtances*; that he may be able to give good Judgment and Prognoſtic; and afterward to frame a *General Rule*, which may ſtand him i ſtead at other times and occaſions.

3. OPPOSTE to *Wiſdom* is *Folly*, that baſe, abject, low, poor, ſordid, ſlaviſh Condition; which renders a Man *weariſom* to himſelf, and *contemptib* to others; *expoſed* to every ones Deceit and Craft, a *Slave* to his own Paſſions and others Flatteries; and a *ſtock* whereupon to graft any Vice, Shame, or Miſery. This is made up of two Ingrediens, *Ignorance* and *Error*. To avoid which, as alſo to rectify the Underſtanding, and obtain a true notion of

of things as they exiſt in the World, and relate to us, it is neceſſary that we

1. *Endeavour to be ſet at liberty from the Dominion*;
   1. *Of Vices.* 2. *Of Paſſions.*
2. *To uſe much Attention, conſideration, and weighing things themſelves.*

4. THAT a Man may be *virtuous*, it is not ſufficient that he *now and then* do virtuous Actions; nor that he do them *frequently* out of good Nature Intereſt, Mode, Paſſion, or the like: but that he work *diſcreetly*, *conſtantly*, *habitually*, and for a *good End*, and by *Deliberation* and *Choice*; which two laſt Conditions neceſſarily preſuppoſe *Prudence*. So that as no *Virtue* without *Prudence*, neither is it without them. For it hath been the *Obſervation* of all knowing and diſcreet Perſons; and they have delivered it for a certain Rule, as hath alſo the Holy Spirit, and Wiſdom of God himſelf; that virtuous Courſes only, together with God's Grace obtained by much Prayer and Interceſſion, are capable to make a Man wiſe, *i. e.* to direct his Actions in ſuch manner as he ſhall not need to repent of them. And that therefore ſuch Actions are called *good*, and others *evil*, becauſe of the *evil* Conſequents; that they bring ſuch as perform them to Sorrow, Repentance and Miſery. Hereupon are grounded thoſe Rules in the Holy Scripture, that *the fear of the Lord is the beginning of Wiſdom*; *that the beginning of Wiſdom is to avoid Folly*, and Wickedneſs. That *it is ſport for a Fool to do wickedly*, and the like: *Religion* being the cheifeſt and ſupremeſt of all Virtues. An *evil Man* ſeeks occaſions to gratify his Humor; and at beſt thinks to ſtop at the Confines betwixt Paſſion and Vice; but a *wiſe Man* avoids the Occaſions of Vice, which he looks upon as a Diſeaſe of the Soul, contrary to the natural and due Conſti-

tution

tution of it, and ſubverting its true Tone and Di-poſition. And that every *Vice* in particular is contrary to *Prudence* appears; becauſe *Covetouſneſs* inſtead of Wiſdom introduceth *Craft*, *Subtilty*, *Deceitfulneſs*, which are called the Wiſdom of the World. *Pride* breeds Preſumption of his own Parts, whether natural or acquiſite; whence proceeds obſtinacy, Arrogance, Contentiouſneſs, Singularity, Diſdain and Contempt of others, and their advice or aſſiſtance. The Danger of this is very great, becauſe every one ſees it, but he that is ſick of it. And *Luſt* (the third Fountain of all Vices) is the Mother of *Negligence*, *precipitious Inconſiderateneſs*, *Inconſtancy*, and at length of that *Blindneſs of Underſtanding*, which renders them uncapable of diſcerning, ſuch things eſpecially as concern their Souls, but even ſuch alſo as are advantageous to their temporal welfare; and of chuſing better from worſe, fit and convenient from improper and aliene.

5. PASSIONS, tho not ſo immediately concurring to the Ruine of the Judgment as Vice, yet indirectly and by conſequent deſtroy it alſo. For being (as I ſaid before) undeliberate Motions towards Objects pleaſing or diſpleaſing, and therefore in the ſenſitive Soul; the Objects paſſing thro' that to the Underſtanding, carry with them that *Tincture* or *Form* they there receive by thoſe Actions; not now as pleaſing or painful, but as good or bad (for ſo the *Paſſions* repreſent them.) And if the *Intellect* do not ſpeedily reflect upon the Deceit; and ſeperate and cleanſe the natural from the paſſionate, wherewith it is ſtained; it becomes Partaker of, and ingaged in, the Error. And ſo not only loſeth the true Notion and knowledge of the Object, but appre-

apprehends it alſo under a wrong and falſe *Idea*; miſtaking, *v. g.* the Pleaſure or Good for the Object. And whatever it receives or conſiders, whilſt in that Diſpoſition, is conceived under the ſame Miſtake. So that all Paſſions more or leſs, according to the Degree of their Strength, render the Underſtanding partial and unindifferent, and conſequently erroneous, and unfit to judge in any thing of moment. Hence it is, that a Man in *Paſſion*, tho the alteration be only in himſelf, yet imagines the World without him to be changed. What was *before eſteemed*, when now look'd upon through this falſe light, appears *contemptible*; and the contemned becomes admirable. The *beloved* or deſired is without faults, is excellent and eaſy; the *hated* is all faulty, unworthy, and impoſſible. Yet is this no great matter compared to the *Paſſions*, when they are in their height and vigor. Do we not ſee how for the ſatisfying of a Luſt, and enjoying a Revenge, a Man breaks through all Laws, all Obligations natural and civil? How he regards not what Injury or Affront he offers even to Magiſtrates and Parents? How he diſpiſeth all Conveniences and Evil Conſequences, his own or other Men's Reaſons may forewarn him? But I will not meddle with theſe *Extravagants*, utterly unfit to be carved into *Mercuries*; and will conſider thoſe which work more mildly; and *ſeduce*, not *trample* upon, the Judgment. Such are,

1. SELF-LOVE, or *Self-eſtimation*, an overvaluing of a Man's own Parts, Opinions, or Actions. An *Error* in ſome ſort *neceſſary* to the well-being of Man; for ſhould every one know exactly the Meaſures of his own Ability, the greateſt part of the World would be miſerable. Every Man therefore,

makes himſelf the Standard for all others, eſteeming every ones Abilities and Actions, as they are equal or conformable to his own. And this ſeems to be a natural Suggeſtion: but if it be too much indulged, ſo that either for *Pride* of his own Parts, Knowledge, *&c.* or for *Intereſt* and *Covetouſneſs*, or for *Honor* and *Reputation*, or for *Cuſtom* and *Education*, or any other by-reſpect a Man warp his *Judgment*, he lies under a laſting and univerſal Prejudice. For this is the beginning of *Opiniatrety*; and when deſpiſing the Advice and Judgment of others, he *follows* only his own Counſel, is it not juſt that he ſhould be permitted to fall into the Conſequences of his own Opinion? He that bends, and plies his Reaſon to his Paſſion, why ſhould he not enjoy the Product of his Indiſcretion? Why ſhould he that *ſows* Folly, *reap* the Fruit of Counſel and Adviſement? But to inſtance in the foreſaid Particulars.

1. HE that is *conceited of his own worth, eo ipſo deſpiſeth* others; and therefore will not read or take Pains to inform himſelf what other Men ſay or know; but when he fixeth in himſelf this Propoſition, that *other Men are more ignorant* than he, then whatever comes in his Fancy, ſeems to be an addition to Knowledge; and muſt either be reſerved as a Myſtery, or vented as the *Depth of Science*, and *Oracle of Wit*; though many times it is but either a *great Error*, or at beſt, a *vulgar Truth*. And the moſt extravagant and groteſque Conceits, as being moſt of all his own, he eſteems and values the moſt. Such a Man frames to himſelf Notions and Opinions, which all the World is to ſubmit to, and theſe alone are to be taught and propagated; and all Oppoſers are Opiniaſtres, and ignorant; if not

not malicious, Contradicters of the Truth, and envious of the Glory of him that discovers it. Hence comes the *Spirit of Contradiction*; that let the adverse Opiner say what he will, his Reason will not be heard; for indeed our *Learned Man* stands upon his guard against Truth; and so at last, instead of fair arguing, turns to *Chicanery* and Pedantery.

2. HOW much *Interest* and *Secular Respects* wrest the Judgment, is manifest to any one that observes; that the *thriving Opinions*, and such as are countenanced by them that can reward, never fail of Abettors. But I can easilier pardon these than those, who for *love* of *Gain oppose* the *Magistrate* and *Government*; who knowing the humor of the ordinary people to be against Obedience and Subjection, make use of it to disturb the Peace, that they may fish the better. They *gain Proselytes*, that they may *grow rich*; they *gather Churches*, that they may *collect Wealth*; and *heap up Disciples*, that they may *multiply Collections*. Thus they deceive unlearned and unstable Souls, of their *Temporal*, as well as their *Spiritual*, Goods: and care not what Craft and Deceitfulness they use, that they may fill their Purses; their Arts are infinite, and seen of every one but those who are deceived by them.

3. VAIN-GLORY, or *desire of seeming* more knowing than other Persons, is a strong Passion, ever since our first Parents were carried away by it, as any that molests our Souls. This goes masked many times under a Vizor of *seeking Reformation*, advancing Knowledge, and the like; when it is in reality *seeking Applause*, insinuating into a Party, and vaunting our own selves. The beginnings of this *Delusion* are many times very subtil, and difficultly dis-

cerned, except by thoſe who are very jealous of themſelves. Hence comes an *Itch to invent* or publiſh new Opinions and Fancies, *to quarrel* for a new Interpretation, and even *go to Law* for the Primogeniture of a Notion. From hence alſo, if ſharpened a little by Covetouſneſs, comes all *Seditions*, *Diſobedience* to Magiſtrates, Hereſies, Schiſms, and Rebellions. Is it not ſtrange to ſee an ignorant Perſon, without *comprehending*, or ſo much as *taſting*, the Principles of Arts and Knowledge, to *judge* for himſelf, and ſcorn to be guided; eſpecially in things of conſequence, where moſt Caution is to be uſed? He that will not refuſe to be taught to be a *Shoe-maker*, ſcorns to be inſtructed in *Divinity*; and he will ſubmit to a *Maſter of a Trade*, that will not bow to a *Doctor*. If a Man well furniſh'd with this *ſpiritual Pride*, happens to be informed in ſome particular knowledge, above the reſt of his Condition; he immediately thinks himſelf *inferior only to Angels*; *Inſtruction* he deſpiſeth; all *Ignorance*, yea and ſometimes Science too, he defieth; and pretends to nothing but *Inſpirations*, and, the Conſequent of that, *Infallibility*. Then hath the Devil perfected his Work in him, he is advanced as far in Error as is poſſible, and become a *Seducer* and an *Impoſtor*.

4. OF all *Opiniatrety*, that which proceeds from *Cuſtom*, and *Education*, is the leaſt abſurd; yet a Fault it is alſo, and more difficultly conquerable than the reſt For the Errors become in a manner *connatural*; and tho a *Diſeaſe*, yet have ſo tinctèd the Underſtanding, that it apprehends nothing but through them. And therefore the more any one knows in his Error, the more difficultly is it eradicated; yet Time and Labor will do much; one

Cuſtom

Cuſtom not being *to be expelled but by another.* From this force of Education it comes, that *Hereſies* and *Diſſentions* are for ſo many Generations continued; that whole *Orders*, and ſomtimes *Nations eſpouſe one Opinion*; and that contrary to another as wiſe and learned as it ſelf.

2. TIMOROUSNESS, *Baſeneſs*, or *Slothfulneſs*, is another origine of *Errors*, quite contrary to thoſe produc'd by *Self-love*; when a man ſeems to to have *no opinion of his own*, but to aſſume the colour and tincture of thoſe with whom he converſeth. The *Opiniatre* takes for *falſe* what any other perſon affirms, the *Complaiſant* for *true*. This is indeed the moſt peaceable way, and the beſt to make a fortune, but corrupts the Judgment more than the other. For ſuch a man either deſpiſeth *Truth* as a thing of no value, not worth labouring for; or his *own Soul*, as if God had not given him Reaſon, but had brought him into the World, and not endued him with ſufficient Ability to guide himſelf in it. Such Men uſually admire *other Men's Perſons*, and take things upon the Credit either of a *greater* number againſt a *leſs* (which in difficult matters is very dangerous) or ſometimes of a *leſs* againſt *a greater*. Or of perſons *not verſed* in what is deſir'd to be known, as of a learned Man in things of Piety or ſecular Prudence; of a pious Man in matters of learning, and the like: yet this is better than to take a Man's Judgment, becauſe of ſome *external* or *accidental Advantages*; as to think a Man learned, or in the Truth, becauſe a *Friend* or Acquaintance. Or, I am of *his Opinion*, becauſe I gain, or hope to get, by him. Or, *he is rich, for which Men hold him wiſe*. He hath ſo many *Legions*, therefore he hath *Reaſon*. Or, he is in great Office, he is above us,

therefore wiſer than us; he is of our Order, therefore we muſt ſuſtain him. Hence alſo come the divers Faſhions and Modes. Great Men think themſelves to be ſuch as the Flattery of Inferiors repreſents them; and Inferiors think the Actions of Superiors to be imitable; and thus the Deceit is mutual. From this Admiration of Perſons it comes, that he is thought a *good Preacher* that *ſweats* and labors in the Pulpit; or he a *wiſe Man* that *talks gravely*. We alſo think him a wicked Perſon, or our Enemy that is acquainted with ſuch, as if all that converſe together joined in the ſame Intereſt; him proud and inſolent, that neglects a due Civility; him ignorant, that is ſlow and ſilent; and him to have taken good Counſel, that hath Succeſs. Hence alſo it proceeds that moſt Men admire what is *in faſhion* and vogue, even in *Religion* it ſelf, and *Learning*, as well as in *Clothes* and *Phraſes*. That Men are taken with Shews and Splendor, and vain Appearances, and are unwilling to go out of the Track; but relinquiſh Reaſon, and many times Virtue it ſelf, becauſe they want Company.

But that which moſt impoſeth upon Perſons of Learning and Prudence, is; *If they ſee a Man ſay much Truth, and well, they are apt to take the reſt of his Diſcourſe upon that Credit.* The *ſtrong* carries off the *weak*; and the *Underſtanding* once *conquered*, is not willing to try her Strength a ſecond time againſt the *Victor*.

3. I will mention no more of the *Paſſions*; but in ſhort reduce all the *Cauſes of Error* to two Heads of *misjudging*. The firſt is *too haſty aſſenting*, the ſecond *too ſlow*. For the firſt,

1. Pre-

1. Precipitancy, when we doubt not ſufficiently; but are in haſt to aſſent before due Examination. This proceeds ſometimes from the Heat of Age, Cuſtom of haſty judging, preſumption of our own Parts, hating the labour of Thinking, acception of Perſons, uſe of Terms, which we think our ſelves only to underſtand. For there being no Propoſition, for which ſomewhat may not be ſaid; many Men (whether out of Paſſion, Intereſt, want of Ability or Leiſure, Lazineſs, or whatever other Cauſe) *reſt with the firſt Appearance*, and by little and little take Root, and grow up in Error. Alas, how few *can judge* of Probabilities? Of them that can, how few will *take pains* to weigh and conſider? How many are *concern'd* that *Error* ſhould be *Truth?* and who are ſo eaſily deceived, as they that think themſelves wiſeſt? But our ſelves contribute to the Deceit, by embracing and continuing falſe Ideas, made many times by wrong Repreſentations in our Language. What plauſible Names do we give to evil things; and contemptible to good; ſuch as Reputation, a Man of Quality, Gallantry, great Spirit, a Wit; Devout Men they call Fools; and wiſe ſerious Perſons are with them good honeſt Men. Hence it comes that ſo many Men abandon themſelves to Senſuality, Covetouſneſs, and other Vices, without Remorſe, or diſcovering the Fallacy; for they aſſume to themſelves certain Reaſons built upon ſlight Foundations, which they are *concern'd* ſhould be true, and therefore they will *not examine* them: but becauſe they have ſome (tho' but very ſmall) *ſhew* of Reaſon, they ſerve them, firſt for Diſcourſe with others, and then to fool themſelves. As generally for all *Vice* they urge,

The Example of other Men, the moſt, many alſo in Proſperity, and many eſteemed good, that yet are vicious ſome way.

That it is not ſo bad, or dangerous, as is pretended.

That many ſin, yet but few puniſhed. And the like.

For *Pleaſure*, ſuch as theſe.

That natural Deſires are vainly implanted in us, if not lawful.

That it is for poor and impotent Perſons not to beſtow upon themſelves what they deſire; to bridle Appetites and Luſts is an Argument of lowneſs of Spirit, or want of Power; and that by this, great Perſons are diſtinguiſhed from mean ones and Inferiors.

That if Pleaſures had not been fitting, Nature had not joined them to thoſe Actions, which are moſtly hers; and that therefore Beaſts are always regulated by them.

That no Men, whatever they pretend, but uſe them.

That Studying or Employment, is only that pleaſures; and Reſt, may be enjoyed in old Age with more *guſto*.

That Thinking is a dull Formality; and deſiring a laborious Life, by him who can live at Eaſe, is a buſy Folly.

So for *Covetouſneſs*.

That a good Patriot endeavous to encreaſe the Stock and Wealth of the Nation, which Prodigals waſt and conſume.

That it is great Fault to ſpend and abuſe thoſe things, which may be put to good uſe.

That nothing breeds Reſpect but Wealth; that alone is equal to all things; the ranſom of a Man's life;

life; the last Appeal, and resort of all Calamitous Persons.

That it is but storing up what is necessary, *&c.* The like Pretences, and Fig-leaves may be found for all other irregular and vicious Desires. To which if a Man by Education, Interest, Passion, or any other way, be bias's'd and prepossess'd, and his Indifferency removed; he will easily take up these Plausibilities; and by them make his Reason and Truth truckle under his Lusts and Desires. *Qui vult decipi, decipiatur.*

But this fallacy of *hasty judging* reaches further: even the *Learned* and *Philosophers* are guilty of drawing *universal Conclusions* out of *insufficient Inductions.* The Instances are infinite, but not fit for this place. But see in *common Conversation* what Argumentations are frequent amongst us. Some professing Religion, live not accordingly; therefore all Religion is Hyprocrisy. Some grave Men are only formal, therefore all Gravity is Formality. Some things are uncertain, therefore there is no truth at all, *&c.*

The last *Error* in Judgment I shall note, is contrary to the former, *i. e. too long deferring Assent.* When a Man hath considered a *Question*, and finds on either side *Arguments*; many times he *will not* put himself to the trouble, or for want of Judgment he *is not able*, to consider which is more probable, which easilier answered, *&c.* but sits down with *suspence of Assent*; thinks, that of two so equal in probability, *either* part, or *neither*, may be safely taken, and is contented with *Scepticism.* In justification of this Folly some have made a *Profession*, and instituted a *Sect*; defending that there is *no Proposition so probable, but its Contradictory is as probable:* and that no Man can be

certain of any thing againſt which any Reaſon may be objected. So that we are not to believe our ſelves awake, becauſe we, ſometimes, dream that we walk, think, eat, *&c.* A *Doctrine* more then *brutiſh*; for the Beaſts feed, and ſleep, guided by their *Senſes*; notwithſtanding the mainfold Errors, and Deceits of them, without any ſcruple of doubting. *Againſt Human Nature* alſo, and injurious to our good *Creator*; blaming him for giving us no more Certainty than is needful or uſeful; and not ſuch a one as by curious Perſons may be *imagined*. 'Tis alſo *againſt their own Practice*; for what *Sceptic* ever refuſed to eat or ſleep, pretending that the neceſſity of thoſe Actions was not grounded upon a principle of abſolute Certainty, or the like; which notwithſtanding, they willingly ſuggeſt to others? Upon the *Teſtimony of Senſes* and reaſoning upon the Objects ſupplied from the Senſes, all the Moments of our *Lives* and *Fortunes* depend; Peace and War, Government and Obedience, and the reſt. He would be very *ridiculous*, that being convinced of Robberry before a Magiſtrate, ſhould plead, that the Senſes of the Witneſſes might err; that they might be at that time aſleep, and dream they were Robbed; that it is dangerous to take away a man's Life without *Abſolute Certainty*. In ſhort, not to aſſent to *Sufficient Evidence*, *i. e.* to ſo much as all Men are wont to aſſent unto, and upon which they ſet their Lives and Fortunes, ſeems to be a diſclaiming of Human Nature, and a ſilly Affectation to be what Man never *was*, *is*, nor can be.

6. I will inſtance in no more Errors, but proceed to the *Remedies*; of which ſome concern the *Educator*, others the *Educated*. For the firſt,

1. I would not have the *Inſtructor* to be offended, if his Charge take not every thing upon his Authority; *Obeſt plerumque iis, qui diſcere velint, authoritas docentis.* But encourage him to *ask Queſtions*, and move Doubts; accuſtom him to *give his Opinion* and Reaſons in doubtful Caſes; eſpecially ſuch as fall out at that time, and upon the place. For want of ſuch, let him *cenſure the Ancients*; let him accuſe the Murderers of *Cæſar*; jeer *Cato* for killing himſelf, *&c.* Quicken alſo and waken his Spirit, by giving him liberty to *Contradict* you, when he finds Reaſon for it; and when he doth not, do you ſhew him what Arguments are againſt your ſelf. Encourage in him all *thinking* and exerciſe of the Mind; and let him judge and cenſure freely what he reads or hears; ſparing Perſons always for charity ſake; and *diſcourage him not for every Error he commits.* Take not all the talk to your ſelf; nor make to him long *Harangues*, expecting a Youth ſhould go along with you, and underſtand and believe all you ſay. But diſcourſe with him much after *Socrates*'s manner; which teacheth him to *know* things even before he learn them, *i. e.* by conſidering and comparing them with things *obvious* and *familiar*, to wind up to the Knowledge of things *unknown* and obſcure. This will inlarge and exalt his Spirit to an univerſal *Contemplation* of the Natures of Things as they really are; and make him to *admire* nothing; to be *ſurpriz'd* with nothing; and not *condemn* every thing that is not caſt in his own Mold, or framed after his own Mode and Taſte. Thus he will not be *offended* with ſmall matters; nor be *amaz'd* to ſee contrary Humors, Opinions, or Faſhions; nor be like a Man brought up in a *Bottle*, ſee all things through *one Hole*. It is alſo obſervable,

ſervable, that the more any one knows, the leſs is he ingaged in Opiniatrety; but this I only mention.

2. HE that ſeeks Truth, and to perfect his Judgment, muſt endeavour to render himſelf *indifferent*, *free*, and *diſengaged*, that he may be ready to paſs his ſentence *ſecundum allegata & probata*: which is chiefly by delivering himſelf from the Power and Dominion of all Paſſions whatſoever. Which is done by regulating the *Imagination* (for there is their beginning) *i. e.* by ſubjecting it to Reaſon and the *Underſtanding*; that it may not without Conſultation follow the Suggeſtions of *Senſe*, and unruly Motions of the *Appetite*. And this is not difficult, if the particular occaſions can be foreſeen: but becauſe that happens not frequently, it is requiſite to ſet a *continual Guard* over our weakeſt place, where we are moſt obnoxious to the Enemy; and to have a continual Magazine of ſuch ſober and moderate *Conſiderations*, as Advice, Reading, and Experience will furniſh. But if notwithſtanding you cannot prevent theſe Apprehenſions, which indeed is difficult, (I mean for a Man to ſtand ſo continually upon Centry, his Arms ready and fixed, and in his Hands) then at the time of the Aſſault, *retire*; let the *Motion ſpend it ſelf* in vain, and ſuffer it not to fix upon the Object. But at the worſt, play an After-game. If Anger, *v. g.* have prevailed againſt you, force your ſelf to beg Pardon; and let Shame and (eſpecially *voluntary*) Puniſhment, and Pennance, bring Wrath to Reaſon. So againſt *Inſolence* contradict your own, tho lawful, Deſires another time, and do contraty to what you moſt affect. In ſome, *obſerve* your own Inclinations (for accidental Paſſions are not

not ſo dangerous) and watch over them diligently; which is alſo better and eaſilier performed, if you can procure a faithful *Monitor* to aſſiſt and adviſe you. Next ſet not your Affections too much upon any thing whatſoever, even not upon the *Publick*, or works of *Charity*, which are not neceſſary; purſue nothing with Eagerneſs and Engagement. And think not when you have conquered three or four times, that the War is ended. Paſſions are much the weaker by being overcome; but take heed they rally not. *Qui ſani eſſe volunt, ita vivere debent, ut perpetuo curentur.* Good Counſel is not to be taken as *Phyſick*, but as *Nouriſhment*, continually received, ruminated, and digeſted. And laſtly, when you are foiled, put ſome penance upon your ſelf, and reſolve upon greater diligence for the future. And uſing theſe means, doubt not, by God's Bleſſing, but to arrive in time to a ſedate tranquility of Mind, and a clear underſtanding of the Truth; a Condition not more advantageous to the Poſſeſſor than grateful to, and admired by, them with whom you converſe.

3. The laſt means I propoſe of acquiring a good Judgment, is, *Conſideration*, *weighing* or *thinking* much upon the Probabilities of both ſides; and that not only at the preſent, when the Mind is engaged and concern'd in, and for the buſineſs; but at leiſure, ſuppoſe at night, when you recollect what you have done all the day; for then the Mind is free to review, and reviſe her own Actions. He that uſeth this, will find in himſelf other Thoughts and Conceptions than he can poſſibly imagine; and he will ſee the ſame difference as is betwixt looking into *muddy* and *clear* Water. Hence it will follow that *much buſineſs is a great Impediment to him that deſires to*

perfect

perfect his Judgment; *nemo occupatus bonam mentem invenit. Sen.* An experienc'd perſon is capable of engaging himſelf in many Employments, but a Beginner muſt not; nor in any one buſineſs that taketh up his whole time: for by that means indeed he may be well skill'd in that one thing; but he cannot arrive at the *Largeneſs* and *Comprehenſiveneſs* required to true *Wiſdom*. Again, whatſoever conduceth to heighten, and as I may ſay, to *ſpiritualize*, the Soul, is alſo advantageous to Wiſdom. And this nothing doth ſo much (of the ſeveral parts of Learning and Sciences I have ſpoken before) as *Devotion* or *Contemplation*: which is a borrowing of *Light* immediately from the *Sun*; and a lifting and raiſing up the Soul to God; who of his infinite Goodneſs hath made the *Reward of his Service* in ſome ſort the *effect of it alſo*.

Now the firſt Conſideration a wiſe man fixeth upon, is the great *End of his Creation*; what it is, and wherein it conſiſts: the next is of the moſt *proper means* to that end: afterwards he conſiders the *Difficulties* and *Hinderances* he is likely to encounter in his obtaining that end. After which he weighs all particular Occurrences, how they conduce to, or at leaſt agree with that end, and thoſe means ſo choſen. But for theſe, I refer you to ſuch Authors as have ſpoken expreſly concerning them.

CHAP.

CHAP. XIV.

Of travelling into Foreign Countries.

1. THE Advantages of *Travel* are, 1. To *learn* the Languages, Laws, Cuſtoms, and underſtand the Government, and Intereſt, of other Nations. 2. To *produce* confident and comely Behavior, to *perfect* Converſation and Diſcourſe. 3. To *ſatisfy* their Minds with the actual beholding ſuch Rarities, Wonders, and Curioſities, as are heard or read of. It *brings us* out of the Company of our Relations, Acquaintances, and Familiars; making us ſtand upon our guard; which renders the Mind more diligent, vigorous, brisk, and ſpiritual. It *ſhews us*, by conſideration of ſo many various Humors, and Manners, to look into and form our own; and by taſting perpetually the varieties of Nature, to be able to judge of what is good and better. And brings us out of that vain foppery, that every thing which is contrary to us is ſo alſo to Reaſon, and therefore ridiculous. And it is moſt uſeful *for thoſe, who* by living at home and domineering amongſt Servants, *&c.* have got an habit of Surlineſs, Pride, Inſolence, or other reſty and ſlovenly cuſtom. As alſo *for thoſe, who* are intangled with unfitting Companions, Friends, Loves, Servants. *For thoſe, who* are ſeized upon with the Vices of their own Country; ſuch with us are Drinking, Ruſticity, Sowrneſs in Converſation, Lazineſs, *&c.* and then, every one muſt be ſent into the place moſt proper to reform him;

him; as *Drunkenneſs* is not much uſed in *France*; leſs in *Italy* and *Spain*. *Debauchery* with Women not ſo frequent in *Germany*, *Flanders*, &c. *Gaming* is common every where, but leſs in *Italy*. *Quarrelling* dangerous in *Italy* and *Spain*. *Prodigality* is often helped by ſetting a certain Allowance, in a place where he cannot be truſted, where he is neceſſitated to live within his compaſs, or in Priſon, or ſhamefully run away without paying his Hoſt. It is alſo profitable for all Perſons, knowing, inquiſitive, and curious: who, by the Converſation of learned Men, and Uſe of Books unuſual with us, and Libraries, may very much augment their Knowledge as well as their Experience.

2. I would *not* adviſe any Young Man *to go abroad without an Aſſiſtant* or Governour, a *Scholar*: one able *to inſtruct* him in ſuch ingenious Arts as are fitting for him to know; *or chuſe* his Companions (elſe a Young Man left to himſelf, not having to employ his time, muſt of neceſſity fall to Debauchery, and evil Company, who are always ready to ſeize upon young ſtrays;) *to aſſiſt him* in Sickneſs, or any other neceſſity; to *advertiſe* him of his Failures; *to exact* the performance of his Studies, Exerciſes, and Employments; *to husband* his Allowance; *to keep him* Company, and *furniſh* him good Diſcourſe, and good Example.

3. WHOEVER would have his Son *molded* upon the *form* of ſuch a Nation, muſt ſend him thither young; that his Tongue may be plied to their Language, and his whole Carriage imbibe, by imitation, their manner and faſhion, before tinctſed with any other. But if that Deſign be not

not regarded (as I conceive it not very convenient for any one to quit his own Country Cuſtoms, [Cuſtoms, I ſay, not Vices]) then it is better to travel when they *arrive at* ſome *judgment*, to diſcern better from worſe; when able to *furniſh Diſcourſe*, and by that means enter gratefully into Converſation. Whereas being ſent young, and having no Knowledge or Experience, they cannot advantage themſelves abroad, but are there in a kind of Amazedneſs; variety of Objects, which they neither underſtand, nor value, confounding rather than edifying them. And truly I conceive the chief Reaſon, why *Travellers* have ſo little (eſpecially good) Converſation of the Natives, to be, becauſe of the Jealouſy they have of young *Travellers*; that nothing is to be advanced by their Converſation worthy the trouble of their bad Language, impertinent Diſcourſe, ſilly Queſtions (for ſuch thoſe Demands ſeem to be which concern things to them familiar and obvious) and frequent Viſits. Methinks therefore, it were better *every one to be educated at home*, to the Subjection and Obedience of his own Country Laws and Cuſtoms; (except the Laws and Government be ſubverted, as they lately were; and except there be ſome ſuch Nation in the World as admire all Laws and Cuſtoms but their own.) *Eteocles* would not give Hoſtages to *Antipater* of the Youth, but of grown Men. And the *Perſians*, when wanting a King, they ſent for ſome of the Royal Family then Hoſtages at *Rome*, were afterwards diſpleaſed at, and cut them off, as not agreeing with the Manners and Cuſtoms of their Country. Beſides, 'tis better they ſhould ſtay, till by Inſtruction and Study they have arrived to a capacity of employing their Time pro-

profitably and delightfully by themſelves; without being (as too many are) forced to ſeek Divertiſement with others; then leave their Country at that Age, when they ſhould be *habituated* and molded *into the Laws* of it. And this is the reaſon why, not knowing their *native Duty*, and living as Strangers, *licentiouſly*, and not according to the beſt Examples abroad; they bring home inſtead of ſolid Vertue, *Formalities*, *Faſhions*, *Grimaces*, and at beſt a volubility of talking Nonſenſe, *&c.* Yet ſome, perhaps, think them then well educated; and that *foreign Vanity* is preferable to *home Diſcretion.* This is alſo the Reaſon why they are forced, for paſſing their time, to apply themſelves to ſuch Converſation as they can find; and good Company being very rare and ſhy, but bad always ready, and offering themſelves, 'tis no wonder if they run into extravagant Expences as well as evilneſs of Manners. Or if they eſcape theſe, then the *Fencing*, *Dancing*, and *Language-Maſter* catch them; from whom picking up ſome *Scraps* and *Shreds* of Diſcourſe, at home they vent them for *Laces* and *Ribands.* Or at beſt of all, they ſow but *Gape-ſeed*, which, if well husbanded, yields them a goodly Crop of Wonders in their own Country.

4. EXERCISES commonly learn'd in *Travel*, are *Dancing*, *Fencing*, *Riding*, to which ſome add *Vaulting*, and anciently *Swimming*, (for which reaſon *Suetonius* takes notice of it as a ſtrange thing, that *C. Caligula*, ſo good at other Exerciſes, could not ſwim: He obſerves that *Auguſtus* himſelf inſtructed his Grand-children to write and *ſwim*; Swimming alſo was publickly taught at *Athens*) *Muſick* and *Deſigning.* And theſe,

theſe, I conceive, might as well, if not better, be learned in our own Country; were it not either for the ſloth or opiniatrety of our Nation. The uſe of *dancing* and *fencing* is ſufficiently, if not too much, known; *riding* renders him Maſter of the nobleſt and uſefuleſt of all Beaſts; *Vaulting* makes the body active, but elſe is not of ſo great uſe as *Wreſtling*, were it in faſhion; or *Swimming*, which is both more healthful, and many times proves to be of ſo great conſequence and neceſſity. *Muſick* I adviſe not; ſince to acquire any conſiderable perfection in it, takes up too much time; and to underſtand little of it, is neither graceful, ſatisfactory, nor durable. To thum a *Guitar* to 2 or 3 *Italian* Ballad tunes, may be agreeable for once, but often practiſed, is ridiculous. Beſides, I do not remember to have ſeen any *Gentleman*, tho very diligent and curious abroad, to qualify himſelf with that skill; but when he came to any maturity, he wholly rejected it. *Deſignig* I adviſe to, but only as a *Parergon*, not an Employment. And the ſmall *Mathematicks* Strangers learn in *France* ſerve to little, beſides getting Money to the Teacher.

Rules in Travelling. 1. Be very *careful with what Company* you aſſociate upon the way in Penſion, Lodgings, *&c.* But make no ſuch Familiarity (except you have of a long time tried the Perſon) as not to leave your ſelf liberty to come off when you pleaſe. *Neither* be ready to *make* or *accept Aſſignations* of Meetings, at Taverns, *&c.* eſpecially be not the firſt Motioner. Much Time is loſt, ill Acquaintance got, Money ſpent, and many Miſhaps come by it. Beſides, they beget and draw in one another, the moſt idle always contriving to twiſt in another Meeting.

2. *Suſpect*

2. *Suſpect* all *extraordinary* and groundleſs *Civility* of Foreigners, as a deſign upon your Purſe; and what Money you lend upon the way to Strangers, count it given, not lent. Nor ever declare what Money or Jewels you have; (of which notwithſtanding you ought to have a Reſerve, not to be touched but upon extraordinary occaſions,) but always make your ſelf poorer than you are.

3. *Make even* with your Hoſt for Penſion, and all other Demands, *at the end of every Month*, and take his hand to an Acquittance; for by that means you hinder all after-reckonings; and they are wont at your leaving them to pick ſome Quarrel, or ſeek ſome pretence upon you to get more of your money. And ſo upon a Journey, when you are not at an Ordinary, reckon with your Hoſt after Supper. And where you never mean to return, extend your Liberality at your firſt coming, or occaſionally as you have need of them, and defer it not till your Departure.

4. *Injuries from Strangers*, eſpecially in their own Country, *are eaſily*, ſafely, and diſcreetly, *put up*; but never ſafely revenged, where they have more Friends and Power than your ſelf. Eſpecially *beware* of Intrigues with Women: infinite Quarrels and Tragedies have begun there.

5. *For Health*; without which you can do nothing. When you begin (eſpecially a long Journey) for three or four of the firſt days, or meals at leaſt, *abate a third of your ordinary eating*: the like do alſo at your arrival to Reſt, till your Body be ſomewhat accuſtomed to the Alteration. In travelling, eſpecially in hot Weather, *drink* as little as you can, eſpecially by the way, for that increaſeth your Thirſt, heateth, and diſpoſeth you to a Fever. Mix Water with Wine; but Water

Water alone, to one ſubject to Thirſt, makes him more thirſty.

6. If you find your ſelf indiſpoſed, or feveriſh, *throw* in a Gliſter, miſs a Meal or two, cover your ſelf well in bed, that your Body may tranſpire or ſweat, or elſe let blood. But if it ſeems by your Wearineſs, Unquietneſs, diſturbed Sleep, high Pulſe, Pain, *&c.* that it tends to a real Sickneſs, *call the Phyſician betimes.*

7. Have with you a little *Venice-treacle*, or ſome ſuch *Antidote*; that if you eat any bad Meat or Drink, go to bed preſently after Supper, or find any thing heavy on your Stomach, or be tired with a long, wet, or tedious Journey; by taking a little of it, you may reſtore your ſelf. *Lucatellos* Balſam alſo (if well made) ſerves againſt Ulcers, Wounds, Aches, Galls, Bruiſes by Falls, and like Accidents.

8. If your Occaſions require you to voyage in *hot weather*, be very careful to preſerve your *head* from the heat of the Sun; be very abſtemious in your Diet, and take the beſt care you can, your Body be open. Accidental Heat alſo is beſt expelled by Tranſpiration.

9. *Drink not* before you eat, for that quencheth Appetite; nor at any time without eating, eſpecially no Mornings-drinks; and beware of raw fruit, the moſt pleaſant and newly gathered commonly is worſt; corrected much by eating Bread with it.

10. *Temperance*, Chaſtity, and moderate Exerciſe, are the great Advancers of Health and Long-life. *De reſto* in every Country obſerve the Rules of Health practiſed by the diſcreeteſt Inhabitants.

CHAP.

CHAP. XV.

Of prudent chuſing a Calling, or ſtate of Life.

UPON the diſcreet *Choice of our Calling*, or ſtate of Life, depends our whole Content and Felicity: for if we chuſe that which is *agreeable to our Inclinations and Abilities*, both of Body and Mind, we work cheerfully, our Life is pleaſant, and we are conſtant to our purpoſes. But if, capable of better, we chuſe *a worſe and lower*, we eſpouſe a continual Vexation; if we aim at what is *above our Capacity*, we deſpond and deſpair. Players contrive their Parts to their Perſons; and let us exerciſe our ſelves in what we are moſt fit. And if neceſſity force us againſt our Inclinations, let us uſe diligence to *comply with it* as handſomly as is poſſible: and at leaſt avoid Vice, rather than purſue things which are not given us.

2. IN all our Actions, the principal Guide we have is *the End*; as in travelling, the place whither we are to go directs the way. And ſince we have, by the Law and Condition of our Creation, one Principle *(Reaſon)* in us, which doth, or may and ought uniformly to produce all our Operations, we may alſo have them all directed to the ſame Scope and Intention. We are indeed compoſed of Body and Soul; and the Body is guided by Senſe; but the Soul (the better part) doth, or ought to govern the Body, and it ſelf be governed

verned by Reaſon illuſtrated in Chriſtians by God's Holy Spirit.

3. THEY who aim at nothing but *ſatisfying their Senſe*, are ſuch as either, 1. *never look before them*, but live *in diem*, without Care or Prudence, paſſing their time in Mirth and Jollity, without Deſign or Conſideration, except to contrive that to morrow may be as this day; or to eſcape from preſent Preſſure and Difficulty which interrupts their Delights. Or 2. do indeed adviſe and propoſe an end, but ſuch a *one as* is either *not obtainable*; or if obtained, *not ſatisfactory*, univerſal or durable. Such are *Pleaſures*, *Riches*, and *Honours*. Any or all of which to be made the principal and ultimate *end* of our Actions, is great Folly and Madneſs. For neither will they avail us in Sickneſs and the calamitous parts of our Life, whereto alſo they often engage us; and, in the proſperous, they are not in our power to command them when we pleaſe; nor keep them when we have them; nor ſatisfy us if we keep them. They grow tedious and burdenſom, ſubject us to Cares, Sorrows, Envy, and Dangers: and there is ſomewhat *better*, which is not liable to theſe Exceptions.

4. BEASTS do not deliberate, but work out of *inſtinct* of *Nature*; all of one kind the ſame way; (wherein they may be ſomewhat perfected, but not changed) *without any general end* or intention of their living or acting; tho they have ſome little particular ends of ſome of their Actions. But *Deliberation* is a conſiderate weighing of all Reaſons *pro & con* ſuch an end, and the means to obtain it. *i. e.* how a Man ſhall employ thoſe Powers and Faculties which God hath given him, either by Nature

Nature or his own Acquiſition, to that purpoſe, for which God hath given them. For there is *one certain end*, which all men may, and ought, to propoſe as moſt agreeable and proper for their Nature and Condition.

5. THIS *Intention, which will* ſuſtain a Man in all Eſtates and Conditions, *which will* have an influence upon his whole Life and Actions, *which* is a Rock, whereon he may ſafely build in all Conditions and Accidents, is, *To do as much good as he can*, both to himſelf, and others. Which the Holy Scripture calls *glorifying God* (a Phraſe demonſtrating the Reaſon why this is the univerſal End of our Nature) becauſe that God created us all; and gave us our being, and all that we have; and this not for our own ſakes, for no rational and intelligent Workman doth ſo, but for his own ſake; who is glorified when *his works anſwer his Intention.* He being alſo the *univerſal Good* of all Creatures, whatever good we do, is a correſponding to, and as it were an aſſiſting him: a propagation of his Intereſt, and conſequently a fulfilling of that end for which he made us.

6. THIS is performed ſeveral ways, as, 1. by *ſerving him in his own houſe*, being Members of his Family, *i. e.* Officers in his Church, or Eccleſiaſtical Perſons, whether active or contemplative. 2. By *ſerving him in the Commonwealth*, in actions of Charity: and that, either as Magiſtrates, or private Perſons. In both which, good is to be done by *Example*, *Advice*, *Counſel*, *Commanding*, *Governing*, *Rewarding*, *Puniſhing*, *Liberality*, *Aſſiſtance* of the weak and poor againſt Opreſſion, *&c.* In all which the *Magiſtrate* hath greater opportunity and obli-

obligation to do good, than private Perſons. Many of theſe good Actions alſo cannot be performed without *Wealth* and *Reputation*; and *Riches*, if with due Moderation and Juſtice *to this purpoſe deſired* and employed, are very good. For, theſe being the meaſure of all things in the Commerce and Converſation of Mankind, 'tis impoſſible for him that deals amongſt Men, to be without them; and for him, who is in an active Life, and to do good, to be without a conſiderable Proportion of them. And his *Reputation* (I do not ſay Popularity, but the good Opinion of wiſe and virtuous Perſons) every one is bound to preſerve, and *to provide things honeſt in the ſight of Men alſo*. So much *Pleaſure* alſo is to be allowed, as is neceſſary to keep up the Body in Health and cheerful Vigor; which the wiſe Creator alſo hath appointed, in that he hath joined Pleaſure to natural Actions.

7. IN *chuſing a Calling* therefore (the fitneſs whereof is only in order to our glroifying God, *i. e.* our Salvation) conſider,

1. The *Advantages* or Diſadvantages to our End, or its Contrary.

2. The *Temptations* we are likely to undergo and meet with.

3. What *Strength*, Aſſiſtance, or Hopes we have to overcome them.

But becauſe it is not poſſible to judge of theſe but by *Experience*, which the *Deliberant* is ſuppoſed not to have, but in ſome leſſer meaſure; it is therefore neceſſary for him, to ask Advice firſt of God; then of wiſe, upright, and experienced Perſons.

1. Thoſe who have an *excellent Faculty*, or Genius, to one thing above others, ſeem to be by *God* called to that.

2. Thoſe, who are by their Parents, or own Choice, *educated in one thing* particularly, and find it agreeable to them, may ſafely acquieſce, and be perſwaded, that Calling is from God; as may alſo thoſe, who have, as it were, an *Hereditary Calling*, being born to Riches and Honours, may ſafely acquieſce in it, I ſay, provided they can overcome thoſe Temptations of offending God, which do uſually accompany it. As all Callings have ſome; and ſome very many more, and greater than *others*.

3. Thoſe, who upon any rational Grounds embrace ſuch a Calling, wherein they are perſwaded they *can ſerve God*, and live charitably, and do good to their Neighbours, may ſafely conclude that they are called by the ordinary Providence of God; who is alſo the Giver of Reaſon to aſſiſt and govern us in thoſe things, which fall under its Cogniſance.

4. Some, alſo, God Almighty calleth *extraordinarily* by his Prophets, Miniſters, or internal Inſpirations, exciting to ſomewhat extraordinary, either in Spiritual or Secular Employments. *Concerning* whom we can give no Rules.

5. Many Men are *not capable to chuſe for themſelves*, being of weak Judgments, unexperienced, byaſſed with ſome Vice or Irregularity: theſe are to ſubmit to the Counſel of their Friends; and the moſt diſintereſſed, and neareſt a-kin, are the *likelieſt* to give beſt Counſel.

6. It is in vain for him to ask Advice that is *not indifferent* to all, or moſt of them; at leaſt ſo much as to be without Prejudice, or to refuſe any

propoſed

propoſed, and not to love or hate any ſo much, but to be ready to change his Paſſions upon the information of better Judgments. *Unindifferent* are thoſe who are *preingaged*. As for Married Perſons, it is in vain to conſult about Single Life: for then, they can only deliberate how to glorify God in a married Eſtate. And if an Eſtate be *ill choſen*, but irremediably, accuſe not God Almighty for the ill Choice, but ſeek to amend it by more virtuous and pious living.

8. GOING to chuſe, therefore, *place your ſelf as much as is poſſible in Equilibrio*; and reſolve to take the beſt as near as your own Diſcretion (the aſſiſtance of Gods Spirit implored) and the advice of Friends, ſhall ſuggeſt unto you. *The beſt*, I ſay, *not ſimply*, but the *beſt for you*; conſidering your Parts, Inclinations, bodily Health, and Strength, exterior Advantages, and the like.

And, 1. conſider *that*, tho no Man is obliged under Guilt of Sin to undertake the *abſolutely beſt* Calling or Eſtate; and that God Almighty hath not ſo made Man for Eternals, that he hath no Care for Temporals; yet in *Prudence*, and if he *have a* deſign of attaining Chriſtian Perfection, he ought to make a choice of that which he conceives the better.

2. *That* as every Man is to give an account of the Calling *wherein he is*, and not of another; ſo a Man is rewarded that lives and *doth better* in a *leſs perfect State*, than he that doth *leſs well* in a *more perfect*: yet a more perfect ſtate is to be preferr'd, which affords more Advantages of doing well, or better.

3. *That* tho there is no lawful Eſtate wherein *Heroical* Virtues may not be exerciſed; yet theſe are much more eaſily and frequently practiſed in ſome than others.

4. *That* ſince Contraries are ſo mingled in all our Affairs, that *nothing is ſo good*, that it hath not *ſome Inconveniences* joined with it; nor any ſo probable, as that ſomewhat may not be ſaid to the contrary; you are not to defer your Reſolution, till all Difficulties be cleared, and you be able to anſwer all things to the contrary; but it ſufficeth to embrace that which is moſt probable.

5. *That*, if your *Election* be thus made, *i. e.* with Indifferency, Unpaſſionateneſs and Sincerity, ſeek not to change, but ſettle your ſelf quietly in it: and make account, that whatever you chuſe, you *will* ſome time or other *repent of it*, *i. e.* when you find the unexpected Inconveniences and Hardſhips of your own, and the ſeeming Eaſe and Conveniences of another. The Sincerity of your Choice needs not to be doubted of, *if* you chuſe purely for the love of God; *if you* would have adviſed your Friend to the ſame Courſe of Life; and *if you* would be content, when God ſhall call you, to be *found ſo doing*.

9. A N old Man in *Vitis P. P.* being demanded of one, what he ſhould do, anſwered; Our Works are not all of the ſame ſort. *Abraham* was hoſpitable, God was with him. *David* was humble, God was with him, *&c.* Therefore what you find your Soul inclined unto, ſo as it be according to Godlineſs, that do. It is true, that one Calling hath more Opportunities of glorifying God, and of glorifying him more, *i. e.* with nobler and ſublimer Actions. All Men are not a *alike capable* of

of those Hieghts; and by him who after due consideration, probably conjectures, that he shall do very well in an *active*, and but meanly in a *contemplative*, Life; here the active doubtless is to be preferred.

10. IF you have made Choice of an Estate *less advantageous*, which you may change, be sure to *advise well* before you do so; for many times Weariness and Inconstancy advise a quitting of that, wherein it is really better for you to continue.

11. THO there be no state, but may be *more* or *less dangerous*, or convenient for one than another; as where God gives greater Strength and plentifuller Grace, there is less danger from Temptations; yet those States seem to be in themselves best, *which* are not subject to so many Temptations; *which* have the fewer Avocaments from Religion, *which* have *more* Incentives to, and occasion for, Piety; *more* good Examples, *more* leisure for Devotion; *more* Severity towards our selves; *more* and *more Heroical*, Acts of Virtues, *which* approach neareſt to the Life of our Lord, and *which* shew most Gratitude towards Almighty God.

12. THO God supplieth *Grace sufficient* to every one for his Estate, and he that fails of his Duty doth it by his own default; yet he who *casts himself* into Temptations, cannot promise himself to be assisted by God. S. *Paul* adviseth younger Women, *i.e.* such as will put themselves in frequent Dangers or Temptations of not living continently, rather to marry. *Temptations* are from Company, Health, Strength, Wealth, bad Inclinations, as to Ambition, Covetousness,

rousneſs, Opiniatrety, deſire of Liberty; Opportunity of Time, Place, *&c.*

13. FROM the Conſideration of which, and ſuch like, theſe *Rules* may be taken notice of.

A *good natur'd* facil Man is not fit for ſuch an Employment wherein he muſt neceſſarily converſe frequently with evil Perſons.

A *melancholic* Perſon is not fit to undertake a Profeſſion of much Study or Solitarineſs.

A *timorous* Spirit is not fit for Magiſtracy.

A *covetous* Perſon is not to be a Merchant, or Banquier.

A Man of *bodily Strength and Choler* will not be a good Officer in War.

The *ſleepy* and *drowſy* are beſt employed in a Calling, wherein is much Bodily Activeneſs.

A *raſh* Man not to be entruſted with a great Affair, eſpecially in War.

14. LET no Man eaſily perſwade himſelf; that *whatever his Calling be, his Thoughts will be different from the reſt of Mankind*, that is *in that Calling*; for all Men are alike; have the ſame Principles of Thinking and Acting, and the ſame way of deducing from, and acting by, them. Particularly let no Man think, that *Magiſtracy will change him to the better eſpecially*: look at his Actions and Converſation in his *private life*; ſuch will he be alſo in his *Authority*. And therefore let him not upon ſuch Confidences haſtily take upon him a Calling, in which he ſees in general great Inconveniences or Dangers, to the preſerving of his Virtue, or Innocence.

15. IF

15. IF *you be conſulted* concerning a Perſon, either very inconſtant, paſſionate, or vitious, give not your advice; it is in vain: for ſuch will do only what ſhall pleaſe themſelves.

Never adviſe any one to a Calling, which is much againſt his Will, or Inclination.

OF EDUCATION

PART II.

CHAP. I.

Of Civility.

IN this ſecond Part are thrown together a Miſcellany of Obſervations concerning ſeveral, the moſt uſual Occurrences in *Active Life*. Such as enter not into any Art or Science, but are the Reſult of *Experience* in the Converſation and Affairs of this World. I begin with *Civility*, as being the firſt to be learned and practiſed; and tho many Rules of it ſeem plain and obvious, ſuch as are fit to be inſinuated into the Practice of Children; yet are they not to be neglected, but to be neal'd into *Youth*, that they may not, through defect of them, miſcarry in their *Age*, as many great Perſons have done; who truſting to their *Juſtice* and *ſevere Virtue*, have been ruin'd for neglect of *Compliance* and *Civility*. For though Serpents are greater Poyſons and preſenter Death, yet more Men are deſtroyed by their *Irregularity* in eating and drinking. And *ſmall*

Wounds, if many, are mortal. To be *courageous*, *bountiful*, and *juſt*, are indeed much greater and nobler than to be of an *agreeable Converſation*: yet is this as uſeful; for it is in continual practice, the other rarely and upon occaſion. Beſides other Vertues have need of ſomewhat to maintain and exerciſe them. *Juſtice* will have *Power*; *Liberality*, *Wealth*, *&c.* but this is ſet up with no other Stock than a *few pleaſant Looks*, *good Words*, and *not-evil Actions*. All Men are in ſome ſort *diſparata*; and even thoſe who are under the relations of Superiority and Inferiority, yet, thoſe Obligations being ſatisfyed as to all other matters, account themſelves as *Equals*. And tho Laws *puniſh not* the reſty and froward, yet are they *chaſtiſed* by the loſs of that Good-will and Friendlineſs which good Behaviour gains: moſt Men having greater Averſeneſs to the *incompliant* than the *vitious*. Wherefore it is neceſſary for every one, that would bring his *Purpoſes to Effect*, (which cannot be done without making uſe of other Men's Abilities; and the greater the Deſign, the more *Inſtruments* are needful; and thoſe Inſtruments alſo not inanimate or neceſſitable, but ſpontaneous and free) to *maſter the Wills* and Powers of thoſe he makes uſe of; to make them, I ſay, to work cheerfully and readily for him; which is by *Civility* to *let* or *inſinuate* himſelf into their good liking, and *voluntary Aſſiſtance*. For he who cares not to live void of Offence towards others, renders himſelf offenſive and odious unto others; conſequently, they comply not with him; they act for him, if at all, by force either of Reward or Puniſhment; and therefore no more, nor otherwiſe, than they are conſtrained. Thus, for want of *civil Addreſs*, many *Men of Parts* and

and Virtue become *uſeleſs* in their Generation; but others by their ſurly and uncompliant Humor, grow diſtaſtful in Converſation, fall into contempt, whence follow affronts and quarrels. Some alſo are forc'd upon low and *mean Company*, and thereby bring a Diſhonor, not upon their *Perſons* only, but their *Family* and Parents (who are look'd upon, as not willing or able to give them decent Education) and their *Country* alſo, if they happen amongſt Strangers, who are ready to cenſure hardly of that Nation, whoſe Gentry are ſo little civiliz'd.

2. AGAIN, where there is *much Company*, as in Cities, *&c.* there is alſo great *variety of Humors* and Diſpoſitions; and a greater Care of *wary Converſation:* as alſo where are Perſons of greater and *more piercing Spirits*, or curiouſer Obſervers, as in *Courts*, or amongſt *Foreigners*, who take particular notice of many things, which continual Practice makes us paſs over. He who thinks to live contentedly or peacably in theſe places without mortifying his own Humor, and depoſing his natural Inclinations, is of a ſhallow Capacity, or an evil Nature, *i. e.* He is either of a ſavage, fierce, inſolent Diſpoſition; or of a ſtupid ſlothfulneſs. Both of them fitter Company for Beaſts than Men, and for Deſarts than Cities.

3. WHEREFORE, as *Juſtice* bridleth our Covetouſneſs, and *Conſtancy* our natural Timorouſneſs, ſo doth *Civility* our Haughtineſs and Preſumption: and *as a good Chriſtian*, for the glory of God, *mortifies* all his own Paſſions and Humors, and *puts on* thoſe, which are for his purpoſe, and according to his Intention (ſuch I mean, as Religion and Reaſon ſuggeſt;) and as a *good Courtier*, for his Intereſt.

tereſt *complies* with every one; always *gay*, cheerful and complaiſant, without any Humor of his own, only borrowing that of the Company; So in like manner, every *Civil Perſon* doth the ſame, ſo far at leaſt as to avoid all offending thoſe with whom he converſeth.

4. FOR *Civility* conſiſts in theſe things, 1. In *not expreſſing* by Actions, or Speeches, *any injury, diſeſteem, offence, or undervaluing* of any other. 2. In *being ready to do all good Offices* and *ordinary Kindneſs* for another. And 3. in *receiving no Injuries* or *Offences* from others; *i. e.* in *not reſenting* every Word or Action, which may (perhaps rationally) be interpreted to be *diſeſteem* or undervaluing. Indeed our *Reputation*, which is only pretended in this Caſe, (were it really in danger) yet is not of ſuch conſequence many times, as peace and quietneſs; but we are ordinarily unjuſt and partial Judges of our own Concerns, never looking upon our ſelves but with Love and Value. But however our *Patience* is certainly a rewardable Virtue (but whether the Correction of a Miſdoer will ſucceed well, is a difficult Queſtion) and is that ſo much recommended by our Lord, of forgiving Treſpaſſers againſt us.

5. CIVILITY *is not*, therefore, *Punctuality of Behaviour*: I mean that which conſiſts in certain *modiſh* and particular *Ceremonies* and Faſhions, in Clothes, Geſture, Mien, Speech, or the like; *is not* uſing ſuch Diſcourſes, Words, Phraſes, Studies, Opinions, Games, *&c.* as are in *Faſhion* in the *Court*, with Gallants, Ladies, *&c.* This is a conſtrain'd *Formality*, not *Civility*; a complying with the

the *Times*, not with *Persons*; and varieth with the Age or Season, frequently according to the Fancy of mechanic Persons, in their several Professions: Whereas the *Rules of Civility*, founded upon Prudence and Charity, are to perpetuity *unchangeable*. I speak not here of such *Ceremonies* as are by *Duty* required towards our Superiors, either in Gesture, Speech, or other Address. Those are not in our disposing to omit or alter; *Custom*, our Great Master, hath imposed them; and that rationally, for the ease of the Magistrate, and to make his Commands current; and we ought to obey without dispute or pleading. Nor of such as are used generally in Conversation; whereof also I advise every one to be rather liberal, and give some of his own, than retrench any of what is due. But of such as are by particular Persons (who either would seem modish and perfectly civil, or would hide their Poverty of Understanding and Discretion under the vail and varnish of *Mode*) studied and affected. Whereby themselves think to insinuate into the Favor of those with whom they converse; but those imagine themselves esteemed as weak and easy, that are to be moved with such Trifles; and (as some Women) are taught to be taken with Rubans and Fancies more than Real Decency.

6. COMPLIMENTS also are another thing, serve to a contrary End, and proceed from a different Cause. *Civility* from *Sincerity* and *Virtue*; these from *Duplicity*, and *Deceit*. That *makes* Friends, these *unmake* and hinder them; that *distinguisheth* one Man from another, these *involve* all in *an equal Adulation*. They consist in *praising* immo-

immoderately, and *pretending* greater Love and Friendſhip than either is deſerved by, or intended to him to whom they are offered. He that uſeth them believeth not himſelf, nor would have his Auditor believe his *Expreſſions*; but I know not what greatneſs of Affection: he is always *offering* and promiſing, never *performing*; asking Pardon where there is no Offence or Neceſſity; but when it is commanded by God and Reaſon, he will die rather than demand it. Theſe are *imaginary* Services; *notional*, impertinent, Humiliations; a *ſolemn Nonſenſe*; an abuſing of Language, and putting together many good words to ſignify nothing. The uſe of this traiterous Diſcourſe (if any be) is to *hide a mans ſelf* (as Juglers and Mountebanks) in a cloud of good Words, that the Auditor may not diſcover more of him than himſelf pleaſeth. Or as Tradeſmen keep you ſtill in talk, leſt you ſhould too narrowly examine the Wares they would put upon you. *Officious Lies* they are, licenſed by Cuſtom; and, like the unproportionable Garments, are faults of the Age. Neither is *Flattery*, *encouragement* to, or accompanying in, *Vice* or *Error*; *conſenting* to any thing *prejudicial* to a third Perſon; a *permitting* to offend, or actually *ſinning*, or the like; any part of *Civility*. For this conſiſts not but with *ſevere Juſtice*, real *Charity*, and *ſolid Diſcretion*.

7. AND therefore *it*, as all other Virtues, *requires* an *early imitation*, and continual practice to arrive at a perfect habit of it. It concerns alſo Parents and Educators to ſee that the Educated converſe as much as may be with his *Equals* or Superiors, not with Servants or mean Perſons, leſt he put on their Manners; and playing *Rex* amongſt them

them, he be apt to undervalue all others, and ſo become inſolent. It behoves them alſo to give him *no Evil Example* by themſelves, or others; but propoſe ſuch Precedents, as they deſire the Young Man ſhould copy. In *France*, Fathers are wont to carry their Children, when Youths, with them to viſit Perſons of Quality; to ſhew them how ſuch demean themſelves, and to procure them a convenient Boldneſs. Mothers alſo in *Italy* teach their little Children pieces of Dialogues or Plays by Heart; which they render and recite in their Preſence, and are taught by them graceful Addreſs in ſaluting, ſpeaking, *&c.* They alſo ſend their Children frequently in Errands, and Viſits to their Kindred or Neighbours; teaching them what to ſay, what Titles to give, what Anſwer to make to the Demands moſt likely to be asked, ſomewhat alſo to furniſh Diſcourſe, *&c.*

8. THE *Young Man* himſelf alſo, ought, as he grows in Age, *to obſerve* the Actions of others, eſpecially of his *Equals*, and of ſuch as are moſt reputed for Civility; and *to note* what becomes or miſ-becomes them. Alſo, what is practiſed by *moſt*, by Perſons *of higher Quality*, and by Perſons of *Maturity* and *Judgment*. He muſt alſo *watch over himſelf ſeverely*, and, once a day at leaſt, call himſelf to account of his Speeches and Actions. And alſo *procure ſome Friend* to obſerve, adviſe, and admoniſh him what is well, what ill, what might be better, done, or omitted. Laſtly, *obſerve* ſuch Rules as theſe that follow; ſome of which are framed for Youth, others for ſuch as are growing up, or arrived to ſome Diſcretion.

1. DO

1. DO nothing which may juſtly *ſcandalize vertuous Perſons*; chiefly by any *neglect of Religion*; as by undecent behavior in God's Houſe, as ſeeking your Eaſe, abandoning your ſelf to Lazineſs and lolling, gazing about you, frequent changing Poſtures, covering your Face or Head. Regulate therefore your ſelf by the example of the beſt and moſt devout in the place you live. *Uſe not* commonly or unneceſſarily *the name of God*, or *of the Devil*; not Paſſages of *Holy Scripture*; not mocking or profaning *Holy Perſons*, *Things*, or *Actions*: not only becauſe theſe things are *ſinful*, but *undecent* alſo; and practiſed only by Perſons of ill behavior, or mean condition.

2. DO nothing that may *offend anothers Senſe* or *Imagination*. To ſtrike or pinch a Man, is a Clown's Salutation. No Carion, or Excrement, is to be ſhewed to your Companion, for you know not how ſqeamiſh he is. *Approach not* your Mouth ſo near in diſcourſing, as to offend or bedew any one with your Breath; for all Mens Breaths are offenſive. Be *not naſty* in your Clothes, or about your Body, in much ſweating, (except in time of War or Action) belching, biting, or cutting your Nails, rubbing your Teeth, picking your Noſe or Ears, handling any parts of your Body which are not uſually uncovered, or thoſe more than needs. *Sing not* to your ſelf, nor drum with your Feet or Fingers in Company, as melancholic men do. *Grind* not, nor *gnaſh* your Teeth, nor *ſcrape* or make any ſound to offend or interrupt others, not ſo much as lowd ſpeaking, except where neceſſity. *Spit*, *ſneeze*, *cough*, &c. from the Company, and not loud, for Decencies ſake.

3. LET

3. LET your *look* be *pleaſant*, compoſed, modeſt, confiding. *Frowning* is apprehended to be a ſign of a *cruel* Diſpoſition, as is noted of *Caracalla*. When you diſcourſe with any perſon, *gaze not* upon him, as if you were taking his Picture. *Nor fix your eyes* conſtantly on any one Object; for that betokens Impudency, or at beſt Amazedneſs, or Contemplation, as *ſtaring* doth Folly. *Wandering* and *inconſtant* Looks expreſs Madneſs, or unſetled Thoughts; *Winking* (if not a natural Infirmity) is the action of light-headed Perſons, as winking with one eye (like Shooters) is of Maliciouſneſs and evil nature. A *ſharp* and *fierce Look* is as one that is angry. To *bite your Lip* is uſed in threatning; to thruſt out the Tongue is ſcurrilous. To *ſink the head* into the Shoulders is Lazineſs; the Head erect and backward, is interpreted Pride and Arrogance; as letting it fall on either ſide, Hypocriſy. To go with *folded Arms*, is Sloth or Melancholy; and in this, it is a natural ſuggeſtion to keep the Breaſt warm, and defend it from hypochondriack Pain; to ſet them a-kembow is Arrogance, and to *hang them down*, Folly and Lazineſs: to keep your Hands in your Pockets, or covered with your Cloak, is a Neglect of the Company.

A *ſlow Pace* is proper to delicate and effeminate Perſons, an haſty one to mad Men; Strutting is Affectation; Wadling is for the Slothful and Lazy, and in meaſure to Dancers.

Speak not through the Noſe, nor with any affected or unhandſome Geſture, wrying the Mouth, ſwelling the Cheeks, Liſping, *&c.* If you have not a pleaſing Pronunciation, recompenſe it with good matter; and when ſpeaking cough not, nor uſe

uſe any Interruption, for ſo do *Lyers* when they *invent* what to ſay. A little *Laughter* is permitted, moderate *ſmiling* commended.

4. THERE is a certain *mein* and *motion of the Body*, and its parts, both in acting and ſpeaking, which is very graceful and pleaſing. *Greg. Nazianz.* foretold what a one *Julian* (afterwards called the *Apoſtate*) would prove, when he ſaw his haſty, diſcompoſed, and unſeemly Geſtures. *S. Ambroſe* diſcarded a Clerk, becauſe of an undecent motion of his Head, which he ſaid went like a Flail. On the contrary *Cn. Pompeius*, ſaith *Tully*, *ad omnia ſumma natus habebat in voce ſplendorem, & in motu ſummam dignitatem.* And it is noted of *Scipio*, *non veris virtutibus tantum mirabilis, ſed arte quadam* (Civility) *etiam ab juventa in oſtentationem earum compoſitus.* Liv. This conſiſts, 1. In the *proportion and harmony* betwixt every man's Perſon and Condition; as for a Young Man to be active and ſprightly, not mimical and reſtleſs: a grave Man ſlow and deliberate, not dull and ſluggiſh. 2. In *Confidence*, oppoſed to ſheepiſh Baſhfulneſs; when one knows not how to look, ſpeak, or move, for fear of doing amiſs; but always bluſheth, and is not able to ſupport an harſh word, a chiding, an angry Look, without being altered. 3. In *avoiding all affectation* and ſingularity; for whatever is according to Nature is beſt, and what contrary to it always diſtaſteful, and betrays Vanity and Indiſcretion, that knows not to imitate the beſt. *Nothing* is *graceful but* what is *our own.* And therefore every one ſtrives to work eaſily and freely, and with a ſeeming negligence; for ſuch ſeem to proceed either from Nature, or an Habit. But Conſtrainedneſs undervalueth an Action; as doth alſo ſeem-

ſeeming to do all with Deſign and Study. Yet, affected Negligence is worſt of all.

5. IN *eating* at *Meals*, the Company is *offended*, if you eat with hands dirty, or unwaſhed after you have made Water, or done any offenſive Action. If you hover over the Plate or Table, as an Hawk over her Prey; if you handle others Meat, be delicate, or take the beſt, or moſt, or foremoſt, to your ſelf. As the *Indian*, that ſeeing at the other end a Diſh that pleaſed him, leaped upon the Table to fetch it. If you feed with both Hands for fear of loſing time, or keep your Knife always in your hand, or with the point upward: if you dip your Fingers, or any thing you have taſted, in the Sawce, or make a noiſe in eating; cut or put in your Mouth great Morſels, or lick your Fingers, or not wipe your Mouth or Spoon after eating.

It is againſt Health to *ſwallow your Meat unchewed*, or greedily, or much, or much Variety, or Delicacies: and againſt Civility to eat after others, to throw your Bones or Offal upon the Floor, to gnaw your Bones, to handle Dogs, *&c.* at the Table, to obſerve what and how others eat, to diſpraiſe or praiſe immoderately the Meat, or ſmell to it; for if you ſuſpect it, let it alone, leaſt you offend others.

Preſent not to others *what your ſelf have taſted.* Drink not, nor talk with your Mouth full, or unwiped, or Glaſs full; not put the Cup too far into your mouth as Children do; nor drink greedily, or ſo long, that you are forced (as Horſes) to breath in your Draught; nor blow into any ones Cup, or upon his Victuals, Toſts, *&c.*

Talk

Talk not at Table any ungrateful or impertinent Diſcourſe, nor be angry with your Servants, nor do any thing which may interrupt the Cheerfulneſs of the Company. It is queſtioned whether it be civil to talk much at Meals, becauſe that hindreth the Intention of the Table, and it is not eaſy to avoid all Offenſiveneſs, eſpecially in Diſcourſe about Divinity; the frequenteſt Table-talk in *England*.

In *England*, Strangers tax us for Drinking before we Eat, againſt Health; drinking many in the ſame Cup; and many times the Snuffs left by the former; for eating much, much Fleſh, ſitting long at Meals; not uſing Forks but Fingers, and the like.

6. IN *Viſitings* is much more *Ceremony* and Civility obſerved in ſome places than others. The *Italians*, and of them the *Romans*, and *Neapolitans*, are moſt punctual. The greateſt cauſe hereof is, the *avoiding of Miſinterpretations*, and quarrelling. This hath begotten on *Art of Ceremonioufneſs*, ſo full of Subtilties and Punctilio's, that it is an Employment to learn them. And therefore, tho in this *Country* of great *Freedom* and little *Jealouſy*, where Perſons of Quality are neither ſo apt to give, or take Offence, they are *unneceſſary*, or alſo *unfitting*; yet it may be fitting to know how to *entertain* a Stranger, or how we *are entertained* by him, or by any other that expecteth or practiſeth this Accurateneſs of Ceremony. I have therefore ſet down the chief of their Rules, for the moſt part out of the Book called *Il Maeſtro di Camera*, which is on purpoſe to inſtruct in thoſe Obſervances.

Women

Women are *not* uſually *viſited in the Morning*; nor *Ambaſſadors*, or perſons of buſineſs, on the hour or day of their Diſpatch or Employment. Nor perſons in the beginning of deep Mourning; and if viſited, it is not expected they ſhould uſe the accuſtomed Ceremonies. Nor ſick perſons till they can ſit up in their Beds, and put on their upper Garments. Women alſo have always the *upper hand*, even in their own Houſes; and are intreated not to ſtir out of the Chamber of Entertainment.

It is *better to give too much Honour* to any perſon *than too little:* therefore better to carry himſelf as inferior to his Equals, and equal to ſuch as are not much Inferiors. Inferiors alſo, if of Parts, are to be better treated; for *Parts are equal to Honours* or Wealth. The more familiarly, the more honourably are Inferiors or Equals treated, (but Superiors the leſs:) as to your Table, or your Bed-chamber, or Cloſet, to your ſelf in Bed, dreſſing, or retired.

Neareſt the Wall in *England* and *France* (I ſuppoſe becauſe the cleaneſt) is the honorabler place; in *Italy* the right-hand, if two; the middle place if three walk together; becauſe eaſilieſt heard of both.

To make *Signs to one to be covered*, is Superiority; ſo is to *turn the back* firſt at parting; to *accompany* the Departed but a little way; whereas your Equal you wait upon to the utmoſt Door or Gate, the Superior to his Coach or Horſe.

The *Viſiter ends the Viſit*, but not in the midſt of a Diſcourſe; nor is he to ſtay ſo long as the Viſited ſeems glad to receive him; but if he ſee his Company much deſired, he may come the oftner.

Viſits

Viſits of Congratulation and Condolence the ſooner the better.

The *uppermoſt part of a Table* ought not to turn its back upon the greateſt part of the room, nor to the door where the Meat comes in; it ſhould alſo have the Window before, or at leaſt on one ſide of it.

In making Viſits, few things are obſerved; but in *receiving Viſits*, many; as, entertaining a Superior or Equal, he ought to be ſo clothed as to go abroad; and drawing near, to haſten his pace, as if he would have gone further to receive him; to meet a Superior alſo at the bottom of the Stairs, to accompany him to his Coach. It being a general Rule to accompany the Departer one degree further than where you receive him.

Equals (though beſt entertained as you deſire to be by them) are commonly received at the top of the Stairs; and the Gentlemen meet them at the bottom. It is always obſerved that the Viſited's Gentlemen attend one degree at leaſt further than the Patron.

Inferiors are received according to their Qualities, ſome in the *Anti-camera*, ſome three, ſome two, or one Chamber off, or at the Chamber-door, or half the Chamber, of Entertainment. Only it is better to uſe too much, than too little, Courteſy.

With *Strangers*, extraordinary Civility and Freedom may be uſed; becauſe they come but ſeldom, ſtay not long, and have no Emulation with Perſons of your own Country. An eminent Perſon not knowing how to entertain a Stranger, feigned Indiſpoſition, and received him in Bed.

If

If *two* ſend *Meſſages to* have Audience of Compliment *at the ſame time*; *to* the latter the Patron commonly anſwers, that *A. B.* is Lord of himſelf and time, but that at the ſame time he expects ſuch a one.

If any *one comes to viſit*, whilſt his Superiour is entertaining, ordinarily he is conducted to another Room, where he is entertained by the Gentlemen; or if of lower Rank, he ſtays in the *Anticamera.*

If an *Equal* come to viſit, whilſt an Equal is in the Room, the Patron asks leave of the preſent, and leaving a Gentleman or two to keep him Company, goes to receive the new Comer.

To Perſons of Quality, *Audience is* given with the *Portiere* (or Hanging that covereth the Door on the Out-ſide) down; publick Audience with it open; yet if then a Perſon of Quality come, it is alſo let down. Likewiſe at their entrance and departure *the whole Door* muſt be opened (all their Doors being made double:) it being an Action of great Superiority to give but half a Door.

Seats alſo ought to be ſet ready before the Viſitants enter; and Chairs with Arms are more honourable than thoſe with Backs only; and theſe than Stools. The Viſitant's, or principal Seat, is to be ſet in ſuch manner, as it may look full upon the Door of entrance, and the greateſt part of the Room; the Patron's with the back towards the Door. If many Viſitants equal, their Seats are to be ſet one beſides another, or ordered along the Wall which hath the foreſaid Conditions. If two, their Seats are to be ſo as to have the Door on their Shoulders, and that on the right hand of the Door is the better place.

The

The *M. de C.* may deliver a Meſſage of Compliment of a meaner Perſon than the Viſitant; but he muſt be more careful if a Meſſage of Buſineſs, except from an Equal, or that it require haſte. But all Meſſages from the Prince or Superior are inſtantly admitted, and no Meſſage muſt be whiſpered to the Patron in Company with Equals, but ſpoken aloud.

If there be many Viſitants, and one *depart* before the reſt, the Patron leaveth the reſt, and accompanieth the Departer. And if whilſt he is conducting an Equal, another Equal enters; he entertains the New-comer a while with the Departer; then recommending him to ſome of his Gentlemen to conduct him to the place of Entertainment, he accompanieth the Departer, and then haſts to the others.

When *Viſitants* are *ready to depart*, the Patron maketh a noiſe with his Foot or Chair, that the Attendant may underſtand to lift up the Portiere: but *he ought not to* command him, or to *do any thing which may ſhew Superiority in his own houſe.* But if there be need of any thing, to ask leave of the Viſitant to call for it. But viſited by Inferiors, he may call or do what he pleaſeth.

If the Viſitants ſtay till it be dark, the *M. de C.* cauſeth to be lighted and ſet up in the Footmens ſtation, a Torch of white Wax; and in the other Chambers, each two Candles of white Wax; and in the entertaining Room two or more, as ſhall be neceſſary, which are to be brought in by the Gentlemen; alſo two or more in the *Anti-camera* muſt ſtand ready to be lighted, to be born by the Gentlemen before the Viſitant when he departeth; who yet are not to turn their Backs abſolutely upon him. At the Hall-door muſt be ready Torches

to

to be carried in like manner before him by the Footmen, or Pages, if there be any; four at leaſt for an Equal, ſix for a Superior, *&c.*

A Man *meeting his Equal*, or not much Inferior, makes his Coach ſtop; the worthieſt ſtops laſt, and departs firſt. A Man in Coach meeting his Equal on Foot, lights out of his Coach, and when they part, he walks on foot a while after; and then remounts. For an Inferior, he alights not, except he have Buſineſs with him.

A *Governor of a Place*, through which his Equal is to paſs, ſends to invite him before he enter his Juriſdiction; and if his Invitation is accepted, he ſends to meet him 9 or 10 Miles, ſome of his Gentlemen in Coach; and ſo others as he draweth nearer; when near, the Governor goes to receive him in Perſon: or if he pleaſe to honor him, under pretence of taking the Air, he may go abroad that way he comes, and ſo receive him as he pleaſeth.

7. DO nothing in a Company where you deſign to ſhew Civility, that reſembles *Superiority*, nor uſurp upon their Rights; nor any thing whereby any of them may think you do not love, prize, or reſpect them. As do not your own Buſineſs, command or chide your Servants; aſſume not all the talk to, or of, your ſelf, Family, Wife, *&c.* nor tell your Dreams, when perhaps your beſt waking Actions are not worth the reciting; cenſure not nor contradict the reſt; but cede to the major part.

Deſire not the higheſt Place, nor be troubleſom with impertinent debaſing your ſelf by refuſing to go firſt, *&c.* throwing the Arms like a Fencer, and ſpending time in being intreated to do what you deſire, or what is fitting.

Some are dainty and nice, that take Exceptions if not ſaluted, *&c.* in due Order, Mode, *&c.* hence they become jealous, think themſelves affronted, *&c.* thoſe Men's Converſation is a Slavery; to be with them is to be in *little Eaſe*, and a Man had as good handle *Venice Glaſſes*. Let them, I beſeech you, enjoy themſelves by themſelves, their Converſation is a Rope of Sand, and no Cement of Love and Kindneſs can tie you to them.

8. THE beginning and end of *Converſation* with every one, is *Salutation*; nor muſt you break Company, tho with intention to return ſpeedily, except you firſt ask their leave. The Inferior ſalutes firſt out of Duty; and ſo doth the Viſiter.

Modeſty is more graceful than Boldneſs, *Boldneſs* than Baſhfulneſs, *Baſhfulneſs* than Impudence. Country People know not how to look, but think they do beſt when moſt extravagant.

Endeavour *not to partake of* other Men's *ſecrets*, *i. e.* either Letters, Books, Papers, Diſcourſes, *&c.* If any thing be given to another to read, take it not out of his hand, nor be haſty to ſee any Curioſity *the firſt*; nor be curious to know what any one is doing or ſtudying, or with whom.

Whiſper not with any *in Company*, for the reſt ſuppoſe you talk of them; but if you have any private Buſineſs, take him aſide after you have asked leave, and when none is diſcourſing; and when you diſcourſe privately, eye no man of the Company.

When you *walk to and again*, turn your face towards your Superior; and if you meet a Superior in a narrow way, ſtop, and preſs to make him more room, for it is an Action of Reſpect.

Beware

Beware of *Sulleneſs*, *melancholic*, furious Silence; as if you obſerved and cenſured what every one ſpoke or did. Tho Silence in a ſtudious Perſon may be tolerated. And if all the Company laugh, do not you act the grave; nor be like a *Pump*, to yield only what is forced from you.

Yet to be complaiſant is not to eccho to what every one ſaith, or do whatever any other would have you; to make up a Number, and be a Cypher in Converſation. To comply with all is worſe than with none, as much as Contempt is below Hatred.

Pride, *Inſolence*, Satelineſs, Imperiouſneſs, Angineſs, are not Signs or Qualifications of a *Gentleman*, but the Scandals of *Converſation*; and proceed from a ſpirit of Preſumption and want of Breeding, which conceives it ſelf to be above, better, wiſer, than others; and that he alone ought to be the Rule, to which others are to conform: that all others are wandering Stars, himſelf only in the Ecliptic. The greateſt *Magnetiſms* in the World are *Civility*, conforming himſelf to the innocent Humors and Infirmities, ſometimes, of others, readineſs to do Courteſies for all, ſpeaking well of all behind their Backs. And, 2. *Affability*, which is not only to be uſed in common and unconcerning Speech, but upon all occaſions. A Man may deny a Requeſt, chide, reprehend, command, *&c. affably*, with good Words, nor is there any thing ſo harſh, which may not be inoffenſively repreſented. Conſider, that the meaneſt perſon is able to do you both good and harm.

Eſteem the *Faults you commit* againſt others to be great; thoſe of others againſt you to be ſmall.

Anſwer no man till he hath ſpoken; for thoſe who are impatient to hear, are raſh to cenſure: nor turn your back upon, nor correct, the Speaker:

depart not before he hath done, prevent him not by helping him out with what he ſeems to have forgot. Tell not what comes into your Fancy in the midſt of another's Diſcourſe, nor ſeem to know what he would ſay; if you think fitting to interpoſe, do it not without asking leave; elſe you hinder the Diſcourſe to be underſtood, and make what is ſaid to be miſinterpreted; whence many unneceſſary Arguings, and confuſed Tattles before the matter can be cleared. *Say not*, I knew this before, but accept what is ſaid as new, and in good part.

Be not magiſterial in your Dictates; nor contend pertinaciouſly in ordinary Diſcourſe for *your Opinion*, nor for a Truth of ſmall conſequence. Declare your Reaſons; if they be not accepted, let them alone; aſſure your ſelf that you are not obliged to convert the whole World. It is alſo an uncivil Importunity to claſh with every thing we diſlike, or to confute every thing we think is falſe; to formalize upon all the Foolery and Nonſenſe we hear. Let us not contraſt with the whole World, as if we were, *univerſal Reformers*. In a Controverſy ſay not all you can, but what is neceſſary. Alſo if what you report is not believed, *do not ſwear it*, nor uſe any Imprecations upon your ſelf, *nor lay Wagers*, nor take your ſelf engaged to defend it, or that he, who belives you not, affronts you. So neither repeat the ſame things frequently over; if the Company hearken not to you, let them chuſe; ſuppoſe it your own Fault, who ſpeak not what deſerves their Attention. If they underſtand you not, blame your ſelf, who either ſpeak not clearly, or accommodate not your ſelf to your Auditory.

After a Man hath told a *Story* in your Preſence, *ask not what's the matter*; for that ſhews that you contemned the Speaker, and minded not what was ſpoken;

ſpoken; beſides you make him your *Inferior*, to tell a Tale as often as you are pleaſed to ask it.

He that *ſpeaketh much, cannot ſpeak all well.* But indeed it is the Dwarf-tree that bears the firſt fruit, and the emptieſt Veſſel that makes the moſt Sound. Beſides, it is an injury to the reſt of the Company who expect to be heard, every one in his turn. Yet better to ſpeak much than nothing at all, except it be apprehended to be *Diſcretion.*

If you live in a place where the *Language* is ſpoken in an *evil Dialect*, do not affect to ſpeak either purely, or badly, but as the beſt of that Dialect ſpeak. And avoid all big and hard Words; remember how the *Lyon* chruſhed the *Frog*, whom he ſaw ſo contemptible, after he had made ſo great a Noiſe.

All *Obſcenity*, whether in Matter or Words, *proceeds from*, and *creates*, *evil Manners*; and renders a Gentleman *contemptible.* But amongſt Clowns he is moſt accepted, *i. e.* is the greateſt Clown, that uſeth it moſt. The pains we take to be pleaſing ought to be ſpent only upon things honorable and of good Fame. The Reaſon why ſome words are *immodeſt*, others ſignifying the ſame thing, not, is, becauſe theſe repreſent the diſpleaſing Object at a diſtance through another *Light*, and covered with another *Notion*; ſo that the offenſiveneſs is not that which at firſt appears to the Imagination; (ſo Toads and Vipers cauſe not that effect in us when ſeen afar off.) It appears ſometimes under a *Metaphor*, or ſome other tranſlatitious Expreſſion; which is a *Corrective* to the Harſhneſs and Unpleaſingneſs of the other.

The *ſame Cautions* preſcribed in Speaking, or greater, are to be obſerved *in Writing:* the neglect of their Pens hath ruined very many; and particularly the great Maſter of Civility, the Author of *Galateo.* For going to preſent to the *Pope* a Petition, by miſtake he delivered a Copy of licentious Verſes writ by himſelf: whereby he loſt the *Pope's* Favour, his own Reputation, and all Hopes of future Advancement.

CHAP.

CHAP. II.

Of Prudence.

1. THE *Prudence* here ſpoken of, is not that *Wiſdom* of the Philoſophers, which, that we may live happily, *would* never have us experience Sorrow or Trouble; *would* reduce us to Speculation, Abſtinence from Employment, and a Life abſtracted from common Converſation. *That* teacheth to manage Action, publick Affairs and Negotiation with others; *this* ſhews how to eſcape Inconveniencies, and Sufferings, by withdrawing from Buſineſs, and living with, and to, our ſelves only; which *that* teacheth to avoid by diſcreetly governing, and regulating our Actions. The Philoſopher perſwades us to *chuſe* the *perfecteſt*, i. e. the moſt quiet, innocent, retired, manner of life; *this Prudence* to *live moſt perfectly*, i. e. with the leaſt Inconvenience, or evil Conſequents, which may diſturb our Happineſs, *in a common* or active *Life*. The one adviſeth Temperance by *abſtaining* from all Banquets, Feaſts, *&c.* this ſhews how to be *abſtemious*, *tho you come* to them. The one tells us that the way to avoid Danger, *v. g.* is never to go to Sea; this, ſince we are embarked, would have us govern our ſelves, and our courſe, in the beſt manner. Whether of theſe is better, I now diſpute not; but ſuppoſing a Man to have already made choice of an active Calling, then *Prudence* is of great force; to *foreſee* all Conſequents, and avoid the bad; *to act* effectually, and the ſhorteſt

way: *to chuſe* the beſt means; *to manage* Croſſes and Hardſhips; and to *be content* with what Succeſs God ſhall give.

2. SIGNS of a wiſe Man are theſe: he rather *hears* than talks; *believes* not eaſily, *judgeth* ſeldom, and then not without great examination; *deliberates* as long as his Matter permits, and when reſolved, is conſtant, and changeth not without ſolid Reaſon; therefore having deliberated, fears not to repent. He *ſpeaketh* well of all; *defendeth* the Fame of the abſent; courteous, not flattering; readier to give than ask or receive; *ſmiles* rather than laughs; is moderately grave; *honoureth* his Superiors; *attributeth* the glory of good Actions to his Companions rather than himſelf; *obſerves* his Friends, but doth no unworthy Action for their ſake; is ready to *aſſiſt* and pleaſure all, even the unknown, yet without offending others; *conſidereth* both Events, that whatever happens, he may be like himſelf, neither exalted nor dejected; *avoids* Anxiety, Melancholy, and Moroſeneſs; what he doth, though neceſſitated, yet doth it not as unwillingly, but makes a Virtue of Neceſſity: *is even* in his Carriage, true in his Words, the ſame in Shew and Reality, and believes ſo of others when he hath no reaſon to the contrary; he *admires* none, derides none, envies none, and deſpiſeth none, not the moſt miſerable: he *delights* in the Converſation of wiſe and virtuous Perſons; *proffereth* not his Counſel, eſpecially when he underſtands not well; is *content* with his Condition; nor doth any thing through Contention, Emulation, or Revenge; but ſtrives to render Good always even for Evil. He *laboureth* to know ſo much, as to be able to depend upon

upon his own Judgment, though he do it not. *Abi tu & fac ſimiliter.*

3. A Fool talks *much*, and *little* to purpoſe; is angry without a cauſe; truſts any one; is reſtleſs and ſtill changing place; troubleth himſelf with what doth not concern him; the more Fool he is, the more he underſtands other mens buſineſs, his own the leſs; and therefore is *always* ready to reprehend and adviſe, ſeldom to obey; he diſcerns not when *flatter'd*; but ſenſible enough to fancy himſelf *abus'd*. He deſires without Choice and Diſcretion, and therefore is quickly weary of what he enjoys; he reſolves without Advice, and therefore ſuddenly changeth, and that without Reaſon. He is apt to refuſe what he cannot avoid, deſire what he cannot obtain, and repent what he cannot amend: he laments in the paſt, is exalted with the preſent, and negligent of the future. The firſt degree of Folly is to think himſelf wiſe, the ſecond to proclaim it; and therefore he hath an Anſwer ready to every Queſtion, and is never better by either Counſel or Affliction. As amongſt wiſe Men he is the *wiſeſt* that thinks he knows leaſt, ſo amongſt Fools he is the *greateſt* that thinks he knows moſt.

4. PRUDENCE depends upon *Experience*; without which no Man, of ever ſo great Capacity, can any more arrive to be a wiſe Man, than a Fruit to maturity without time. And *Experience* is either of *other Men*, which we ſee, read, or hear, or of *our own* Affairs. This is the harſher Miſtreſs; and happy is he that can learn of the other, and arrive to perfection, tho in his old Age. Hence it is, that moſt Men underſtand that

only wherein they are moſt practiſed; as many know what is to be done, but neither how to go about it themſelves, nor to direct others; ſuch have *much Study, little Experience.* Many *can adviſe* well, but themſelves *cannot act.* Many can manage a Buſineſs if not oppoſed; and many better if oppoſed: as many are not able to beat or chaffer, tho they know the Prices; and many ignorant of the Prices, yet bargain cunningly. For *the Rules of Buſineſs are the ſame,* tho the Subjects are divers: converſing much makes a Man bold and confident; and engaging in buſineſs fits for more buſineſs: and therefore it is no wonder that many *Citizens* (Merchants eſpecially) prove wiſe Men, (and in the late Wars alſo excellent Soldiers) becauſe much practiſed to Treating and Negotiation. The like is alſo of *Lawyers.* But many of both theſe Profeſſions, thereby accuſtomed to value ſmall Gains, contract ſuch a *narrowneſs of Spirit,* and tincture of Intereſt, that it ſcarce ever leaves them. Nor do I perceive *Lawyers* fitter for State Employment than *Merchants,* they having both particular Trades, and differing, as to publick Government, no otherwiſe than an *Eaſt-India,* or an *Hamborough* Merchant, in reference to Traffick. For tho the profeſſing of Law may ſeem to intitle to ſomewhat more Knowledge in Governing, (of which Laws are the Rule) yet in effect it doth not; becauſe their Practiſe and Study is about juſt and unjuſt, about *meum* and *tuum,* the petit Intereſts and Controverſies of particular Perſons, not the Government of a Prince over his People, or his Negotiation with his Neighbours, which depend upon different Principles, ſeldom conſidered by thoſe who deal between private perſons. Beſides that the tying of Princes to the *Formalities of Courts,* tediouſneſs

ouſneſs of Proceſſes, and caſting the Laws of Government into the Mold of the Laws of private Intereſt, muſt needs be great Impediments unto it.

5. THIS *Prudence*, you ſee, is quite different from *Cunning*, the Advantage of Fools and wicked Men, who miſtake them for the ſame. For the *prudent* Man's aim is to *ſecure himſelf*, and Intereſt, (the Wiſdom of the Serpent recommended to us by our Saviour) to be in ſuch a condition in all Eſtates, as to be able juſtly, honourably, and openly, *to make uſe of all opportunities*, and occaſions for his own advantage, toward the obtaining of the great end of his Creation. *Cunning* meaſures *Juſtice* by *eſcaping Puniſhment*, *Right* by *Law*, and *Wiſdom* by *Succeſs*, Reputation by Wealth or Power, and the Satisfaction of others by his own Intereſt. A *prudent* Man deals ſo *ſincerely*, that he fears not the Examination of his Actions or Purpoſes, and is not afraid to have Witneſſes, if it were poſſible, of his Thoughts. The *crafty* builds his Houſe under ground, *celat*, *tacet*, *diſſimulat*, *inſidiatur*, *præripit hoſtium conſilia*, and in order to his own Advantage he looks upon all other Men as *Enemies*. And to theſe Purpoſes he uſeth many *Artifices*; as, taking Advantage of the *Perſon*, if in Neceſſity, intangled in Vice, fear of Puniſhment, or Diſcovery; if in Danger, Humour, Paſſion, any Weakneſs or Ignorance: he alſo watcheth the *time*, if in Mirth, Drinking, Sorrow; if inadvertent, if eaſy; he makes uſe alſo of his *Authority*, Reputation, and Superiority, to *impoſe* upon Inferiors. He pretends great Kindneſs and Affection in general Expreſſions, or particular ambiguous ones, or ſuch as he will not be obliged by; for he pur-

purpoſeth nothing; nor hath he, or ever intends to have, any Friend. But his great Engine is a *ſmooth Tongue*, and a competent ſtock *of Wit*.

6. PERSONS *paſſionate*, fanciful, intemperate, are wont to *apprehend things ſtrongly*; and ſo apprehended to believe, and affirm to others, and act accordingly themſelves: and if ſuch Men be of Reputation or Power, they often do much harm. Very wiſe Men alſo are oftentimes too reſolute, and obſtinate in their Opinions; for being uſed to thinking, they apprehend *much* of their Object, *i. e.* in a ſhort time they overlook the Reaſons, Circumſtances, Probabilities, collect Conſequences, *&c.* which Actions familiarize the Object to the Faculty, and this renders the Reaſons of the contrary ſide leſs probable. Even as our Converſation with a Man breeds ſome degree of Kindneſs and Friendſhip to him, tho the Man himſelf be not worth our Acquaintance. Wherefore every *prudent* Man ought to be *jealous* and fearful *of himſelf*, leſt he run away too haſtily with a Likelihood, inſtead of Truth; and abound too much in his own Senſe.

7. ALL *eſtates are equal*; *i. e.* Men may be happy in every eſtate. For *Security* is equal to *Splendour*; *Health* to *Pleaſure*, &c. Every ſtate alſo hath his Enemies, for *Deus poſuit duo & duo, unum contra unum.* A rich Man becauſe rich; the poor Man hath as poor Neighbours, or rich ones that gape after that ſmall which he enjoyeth: beware therefore how you *offend* any Man, for the offended joins againſt you: and be ſure you *hate* no man, tho you think him an evil or unjuſt perſon. Nor *envy* any one above you; you have

have Enemies enough by your own ſtate, make no more; but rather, procure as many Friends as you can to uphold and ſtrengthen you. Every *man hath alſo an Enemy within himſelf*; he that is not cholerick is covetous; is facil, I mean by Nature; for if he hath ſubdued theſe natural Deſires, 'tis otherwiſe. Nor can a cholerick Man ſay, I am to be pardoned; 'tis natural to me; *ſuch a one* is not ſo. For *that ſuch a one* hath alſo his Infirmity, his Inclination, which perhaps is harder to conquer than yours. Beſides, what is according to Nature, is ſeldom perceived by us; a cholerick Man perceives not when he is angry, at leaſt thinks it no great fault. Therefore it is *neceſſary to have an Adviſer.*

8. ALL *men*, therefore, *are evil Judges of themſelves*, and think they do well many times when they ſin, and commit ſmall Errors when they are guilty of Crimes. It is alſo in our *Life*, as in *Arts* and Sciences; the *greater Differences* are *eaſily diſcerned*, but of the ſmaller moments only the wiſe and skilful in the Art can judge. Many *Vices* alſo, tho *contrary*, yet are *like to Virtues*; the Confines of both are the ſame, and the exact Limits and Boundaries difficultly fixed; as of Pride and Greatneſs of Spirit; Religion and Superſtition; Quickneſs and Raſhneſs; Chearfulneſs and Mirth; ſo of Ambition and Sufficiency; Government and Tyranny; Liberty and Licentiouſneſs; Subjection and Servitude; Covetouſneſs and Frugality; and ſo of the reſt. And yet *Prudence* chiefly conſiſts in this very *exactneſs of Judgment*; to diſcern the one from the other; and give to every Cauſe his proper Actions and Effects. It is therefore neceſſary for every one, that deſires to be a wiſe Man,

is not bitter to one, and ſweet to another; and their *firſt Thoughts* upon them *are the ſame.* And that one Man is more learned, is not becauſe he knows *otherwiſe* than another; but it is becauſe he knows *more Conſequences*, and *more Propoſitions*, by his greater Induſtry and Experience. The Conceptions according *to Truth* are alike and the ſame, but *falſe* are infinite; wherefore if you find one Man ſingle in his Judgment, be wary of him; he either knows more than all others, or there is ſome ill Principle in him.

13. *No evil Man but hath irregular Paſſions*; which Paſſions are offenſive to *evil* perſons, more than to *good*; (for good Men are humble, complaiſant, *&c.*) Therefore one evil Man agrees not, nor loves to deal with another.

14. MUCH of the trouble of this World proceeds from certain *irregular Humours* and *Deſires*, which many Men indiſcreetly eſpouſe; and becauſe they are innocent, they think them alſo prudent and rational. If other Men endeavour to repreſs them as inconvenient, *&c.* 'tis ill taken, and with Trouble and Diſquiet; theſe being not unlike to ſuch as have *antipathy* to certain Meats; that expoſeth them to needleſs Paſſions, and impertinent Affliction.

15. Wiſdom *is made to rule*; and yet Magiſtrates generally are readier to make uſe of their *Power* than *Wiſdom*; of their Will than Reaſon. Becauſe it is eaſier, ſhorter, and complies more with the humour of Mankind. Yet the Subjects prefer, and often expect the other.

16. A

16. A great General, where-ever he travelled, went continually conſidering the ſituation of the Country; and caſting with himſelf what was to be done, if leading an Army he ſhould be aſſaulted there by an Enemy. By which means he was always provided againſt Surpriſes. The ſame care doth every wiſe Man take by pondering all the caſes of Danger and Difficulty which may or are likely to occur in his Employment.

17. EVERY *Man hath a tender place*; which when touched by the hand of God, afflicts him, and he complains. And thoſe who are moſt engaged in the World, have more Tenderneſſes; as, Riches, Family, Reputation, bodily Infirmities, *&c.* Wherefore a *wiſe Man provides before hand a ſtock of Patience*; and fortifies againſt Danger by good Conſiderations, and by taking off his Affections and Paſſions from worldly Affairs.

18. THE *things of this World ſeem greater at diſtance*; the things *of the other World greater near hand.* Becauſe thoſe are fully known; and comprehended always with Paſſions of Love, Fear, *&c.* For they enter in by the Senſes; which, being *natural*, and not *free*, Agents, work *ad ultimum virium*, and entertain their Object as much as they can. Beſides, the Objects are themſelves clothed with many *Circumſtances*, *Pomps*, and *Shews*, which make them *ſeem* great and taking; and without theſe they would be naked, and nothing. But *ſpiritual things* move only the Soul and Spirit; which receives not without arguing and diſputing, *i. e.* without ſomething of truth, and rejecting Appearances. Wherefore a *wiſe Man is wary of the things of this World*, and admits them not confidently.

19. CRE-

19. CREATURÆ *Dei in odium factæ sunt, & in tentationem animæ hominum, & in muscipulam pedibus insipientium.* For that which is the occasion to wise and virtuous Men of obtaining and doing good, is by their ignorance turned by Fools to their disadvantage. Indeed all things, even wise Counsel, are by Fools made either Instruments or Testimonies of their folly.

CHAP.

CHAP. III.

Of Converſation and Diſcourſe.

1. CONVERSATION *caſual* with many, *voluntary* with few, *of Buſineſs* to be denied to none. Have *many* Acquaintance; one Friend, and *no* Enemy.

Some *keep Company to ſpend their Time*, and ſaunter away their Age; ſuch care not much with whom they converſe; nor is their Company either grateful, or beneficial.

Others *for Pleaſure and Divertiſment*, to laugh and make themſelves merry, and ſo paſs their time.

Others *for Intereſt*; and that either honeſtly or deceitfuly, as by gaming, debauching, hectoring, over-reaching, flattering, *&c.*

2. GREAT *care is to be taken* in all Converſation: for we muſt do as the Ancients feigned of their *Lamiæ*, that within Doors wore their Eyes in their Girdles, but going abroad put them in their Heads. But ſtill greater Care is requiſite in *Choice of ſuch Companions*, with whom a Man is to converſe *much*, or a long time, or to *truſt* with Buſineſs of Conſequence. As the *Italians* ſay; *Meaſure it a hundred times, before you cut it once*; at firſt ſtanding upon your guard, till you diſcover their Inclinations. And,

Firſt, *Avoid*, as much as you can, *the Company of all vitious Perſons* whaſoever; for no Vice is alone, and all are infectious.

Of

Of *Swearers*, *Profane*, or *Blaſphemers*; leſt Almighty God lay to your Charge the neglect of his Intereſt and Honour, in your Preſence uncontrolledly affronted; whilſt you are ready to reſent and vindicate every ſmall Offence done to your ſelf.

Of *Hectors*, and thoſe brutiſh Perſons, who either for Gain, or Satisfaction of their Beſtial Arrogance, care not whom they debauch or affront. Inſolent Children of Hell, Ruiners of ſo many Perſons and Families.

Of *Scoffers*; who put their own Faults in the back end of the Wallet, but diſcover all they know of others. With ſuch no Peace is durable.

Of *a Perſon ſcandalous* either for Profeſſion, or Manners; for you run his Hazzard, and eſpouſe his Diſreputation.

Never expect any Aſſiſtance or Conſolation in your Neceſſities from drinking Companions.

3. AVOID alſo conſorting with thoſe *who are much ſuperior*, or *much inferior*, to you: inferior, not only in Degree and external Quality, but eſpecially in Parts. *Tanti eris aliis, quanti tibi fueris.* Your own Thoughts and Deſigns will be much as your Companions are; and low Fortunes breed many times degenerous purpoſes. He that makes himſelf an Aſs, 'tis fitting others ſhould ride him. And it is a very mean Ambition to be the beſt of his Company.

With *open*, upright, plain Diſpoſitions, as alſo with the *cheerful* and facetious, there is no difficulty in Converſation; except where they meddle too boldly with other Mens Lives: but theirs is *Satyr*, not *Calumny*.

With

With *reſty*, froward, ill-natur'd Humors, who are hard to pleaſe, and think it Grandezza to be harſh and parſimonious of good Words, and ſupercilious towards their Equals, few converſe who intend not to gain by them.

From all *good natur'd* Perſons, Women, and Drink, keep your Secrets. And with ſuch as are wholly bent upon their *own Intereſt*, diſcourſe not upon what concerns their Intereſt.

4. THEY who pretend to *cunning* obſerve, and make much of a *Rule*, which I think it is not amiſs to know, to beware of, and fortify againſt, but not to practiſe, it; which is, to obſerve every Man's Imperfection, (for few there are but have ſuch a one) and accordingly to apply themſelves. As for Example,

1. With ſuch as are ſwelled with *Conceit of their Nobility or Wealth*, if they have buſineſs, they give them Reſpect enough; if they have not, yet they pay them with their own Coin; no matter if they deceive themſelves with the Opinion that they are honoured according to their Merit or Deſire.

2. All *Humorous Perſons* are weak, and conſcious to themſelves that they ſtray out of the plain way of the Reaſon of Mankind; for it is Diſcretion and Judgment that correct our irregular Fancies, and (where Virtue or Vice intervene not) conforms us to the common Cuſtoms. Wherefore he that will take the pains to comply with, and ſeem to juſtify, their Folly, rules them.

3. Such as having impoſed upon themſelves certain *Laws of Ceremonies*, &c. would alſo oblige others to the ſame; (which proceeds many times from Melancholy and not Pride, their Weakneſs is manifeſt.

4. With

4. With *moroſe Perſons*, they deal freely, openly, and familiarly; that they may think they ſee through their Deſigns, and ſo they are ſtricken in the right vein.

5. Thoſe who are curious to *pry into other Men's Matters*, are commonly malicious; no Friendſhip with them, as neither with a proud, nor any angry, Perſon.

6. With ſuch as are *in diſgrace with Superiors*, they converſe not much; and are wary how they offer them Help, *&c.* for they faſten as Men drowning, upon any ſhew of Aſſiſtance.

7. With ſuch as are *in Grace with the Prince*, they keep good Correſpondence, and ſeek their Favor; and tho mean Perſons, yet they deſpiſe them not, for they are choſen by his Judgment. But they do as they, who in a dark night follow him that hath a Torch, tho a Rogue, or a Begger.

5. GIVE *no Man juſt Cauſe of Offence*; not reſent too vively Injuries towards your ſelf. But if after your care to avoid quarrelling, you happen upon ſuch Brutes, as either to try your Mettal, or out of a Beſtial Love of Injuriouſneſs, (for ſuch *Hectors* this Age hath brought forth in greater Plenty, than any other I ever read of) the beſt way is to reſent it briskly; and *threathen* ſeriouſly at leaſt, if you do not *chaſtiſe*, the Inſolency, that makes *Injuring a Profeſſion.*

Chuſe therefore the Converſation rather of *ancient Men*, for their Teſtimony is of greater force; of ſuch Perſons as are *famed for Virtue* and Wiſdom, (for ſomething is always to be learned by them:) and ſuch there are many; but they offer not themſelves, but expect to be ſought out, and admit not every Application without Choice.

So

So much for *Converſation*, it follows of *Diſcourſe*.

Men are commonly judged by their *Diſcourſe*: and therefore it is neceſſary for a wiſe Man to regulate that, almoſt in the firſt place. *Diſcourſe* is either concerning, 1. *Raillery and Mirth*, 2. *Other Mens Lives and Actions*. 3. *Occaſional, as Hiſtory, News*, &c. 4. *Erudition and Edification*. Or, 5. *Buſineſs and Intereſt of Self or Friends*.

1. THOSE, who take pleaſure in *expoſing others to Contempt* and *Deriſion*, either by imitating their Actions, and Imperfections, or by jeering and mocking them, avoid, as you would the Heels of an Horſe, that kicks every one he can reach: if you cannot, take the part of the abuſed; blame the Action, ſpare the Perſon; or if the Perſon be known, excuſe the Action; if neither can be done, praiſe the Perſon for ſome other good Action or Quality; ſo have you an *Antidote* againſt the *Poyſon*. Indeed there is no greater Enemy to Peace and Charity than the *Railleur*. For, as ordinarily it is the *ſooty Oven* that mocks the *black Chimney*; ſo one *Jeer* ſeldom goes forth, but it returns with its *Equal*; and they together beget a *Quarrel*. Beſides, to abuſe *Inferiors* argues a mean and contemptible Spirit; *Superiors*, is dangerous; and a *Word* often provokes them more than an Action. To abuſe *a Friend* is to loſe him; a *Stranger*, to loſe your ſelf in his and the World's eſteem. *Thoſe* Mocks are moſt reſented which touch a Mans *Reputation*, chiefly that of *Wit* or *Diſcretion*; for of *that* even Fools are chary; and every one rather confeſſeth his Forgetfulneſs, than Ignorance. Next *thoſe which* are for *particular* Actions, rather than in *general*, for they ſeem to have more of *Truth*, theſe of *Wit*; *which* are of ſome ſecret Imperfecti-

on;

on; *which* are of that wherein a Man prides himſelf. Since *Francis* I.'s time (who giving *Charles* V. the *Lye*, and challenging him to a Duel, was refuſed) the *Lye* hath been counted a great Affront; and many Exaggerations are made of that Abuſe. But had not that King (perhaps in Juſtification of his own Raſhneſs) ſaid, That he was not a Gentleman that would take the *Lye*; I do not believe that would have deſerved a ſeverer Chaſtiſment than other Imputations. I ſpeak, in Converſation, for Laws take no more notice of that than others.

Yet it ſeems, to condemn all *Raillery* is to tether the *Wits*; and therefore if preſerved in a Mediocrity, it might be allowed. For it makes Men ſtand better upon their Guard, when they know that they are likely to hear again of their Actions; beſides, it inureth them to bear harſh Words, and bridle their Paſſions. But to railly handſomly is very difficult; for good Jeſts are to bite like *Lambs*, not like *Dogs*; tickle, not wound. And therefore 'tis requiſite to have a *third Perſon* of Diſcretion, to ſtroke over the ſeverer Nips, and throw duſt upon them, when being heated they begin to ſting one another. Alſo with *ſmall Miſcarriages* and Misfortunes, and ſuch as happen without the Parties Fault, *&c.* you may be the bolder; and with ſuch as bring no Shame with them, and ſuch wherein many are concerned. The *Jeerer* alſo muſt be content to taſt of his own Broth; and the expert in this trade are wont to do, as he, who having in his Youth taken great liberty to railly upon Married Perſons, in his declining Age took a Wife, where any one might have had her for his Mony; and the firſt Entertainment of his Friends was, the Diſcourſe of his own Marriage, to prevent all that could be ſaid. In ſum, Jeers are only then good,

when

when ex-tempore; *when* they ſeem to proceed from Wit, not *Anger* or *Malice*; *when* they are intended for Mirth and Paſtime, not Calumny; *when* you are pleaſant with his Error or Miſtake, not his Shame; and ſeldom pleaſe at ſecond hand. But becauſe theſe Intentions are difficultly known; becauſe many Perſons are very captious and haſty; and becauſe at beſt it argues not a ſolid, and univerſal *Wit*, but a peculiar Dexterity and Promptitude, which is frequently accompanied with want of good Invention as well as Judgment; a Diſcreet Perſon will not much engage himſelf in it, nor render himſelf a Fool, to make others laugh; but after he hath tried 3 or 4 times, and finds not himſelf fit for it, let him never endeavour it more.

2. A-KIN to the Raileurs are the *Drolls*, who turn all to *Ridiculouſneſs*. Their Cenſure ſee in *Sen. Ep.* 29. *Marcellinum nondum deſpero; etiamnum ſervari poteſt, ſed ſi cito porrigatur illi manus. Eſt quidem periculum ne porrigentem trahat. Magna in illo ingenii vis, ſed tendentis in prævum. Faciet, quod ſolet; advocabit illas facietas, quæ riſum evocare lugentibus poſſunt, & in ſe primum, deinde in nos jocabitur*, &c. *Chriſtians* have greater Arguments againſt this *Drollery*; *that* it grieves God's Holy Spirit, and is contrary to that Serioufneſs and Conſideration requiſite to Religion. *That* it doth more hurt to Religion and Virtue, than Arguments. *That* there is nothing ſo ſacred or prudent, which by the Petulancy of Wit may not be made ridiculous, conſequently contemptible, fit to be neglected and aboliſhed. *Virgil* we have ſeen publickly, and even the Holy Writings, we heard to have been, *traveſty*, by thoſe who ſpare neither their Souls nor Reputation, to prove themſelves Buffoons; and ſhew their Abili-

ties and Ingenuity in Folly. And this indeed is the great Engine charged againſt Heaven, the only and truſty Weapon wherewith dirty Potſheards (Diſciples of *Julian* the *Apoſtate*, *Porphyrius*, *Epicurus*, and the reſt of that brutiſh Heard) bark and grin againſt a Deity. When all true Reaſon, and ſober Conſideration, as well as the other Creatures, juſtify their Maker; yea, when even the Dogs revenged him upon *Lucian* the great Profeſſor of Scurrility and ſcoffing, as well as Epicuriſm and Irreligion. But beſides, this Diſpoſition proceeds from a Laſchety and Levity unbefitting any Perſon of Quality and Employment; and increaſeth the ſame Inclinations both in the *Droller* and the *Auditors*. For as a Wit uſed to verſifying is ready to put all its Thoughts into Rhime; or a Mathematician is preſently reducing all his Fancies to ſomewhat in thoſe Sciences; every one caſting his Thoughts into that Mold whereunto they are acccuſtomed: So do *Drolls* reject all ſerious Notions, and accept and fix upon the light and empty. And therefore we ſee that when ſuch Perſons aim at any thing grave and ſerious, it misbecometh them, as done out of order and ſeaſon. Thus doth *Mirth* pleſingly by little and little ſteal away the Judgment, rendering it vain, ſtudious of, and delighting in, that which Men avoid, *laughter*. And theſe Men, whilſt they think to fool others, become themſelves really, what others are in their Imagination.

3. IN *Diſcourſe* concerning *other Perſons* (familiar amongſt Women) *Back-biting*, and *Calumny* is moſt frequent: becauſe all Men had rather hear evil of another, than good. Perhaps thinking thereby to juſtify their own Faultineſs; at beſt indulging their Self-love, which is grounded upon a

too

too high Eſtimation of themſelves, and too low of others.

This *evil ſpeaking* is very frequently uſed by many, who pretend to *extraordinary Godlineſs*; whoſe bitings are alſo more dangerous, and venemous with thoſe Perſons, who miſtake their *Formality* for *Serioufneſs*, and their *Gravity*, for *Reality*, in Religion. But even in *ordinary Converſation* Men are wont alſo to deſame their Neighbours open fac'd, without any Ceremony, Deſign, or Remorſe. From both theſe ſorts of people, eſpecially the former, turn away, as much as you can; but be ſure to be none of them; nor partake with them in their *Calumniations*. Conſider what you ſay of others, others ſay of you. Before you calummiate, think, am not I the ſame? or as bad? Take heed of doing that, which may hurt, but cannot do good; for 'tis madneſs to make Enemies without cauſe; and it is better to ſuppreſs, than vent and ſatisfy a piece of Wit or a fooliſh Paſſion. The great Rule is, *Nothing but Truth before the Face, and nothing but Good behind the Back.*

Beware alſo of *cenſuring Nations*, Conditions, or States of Men, as well as particular Perſons: for there is no Nation or Condition, wherein are not many good; and none ſo good, wherein are not many bad.

'Tis alſo a great Honor and Wiſdom *to paſs by the Back-bitings of others againſt your ſelf. Charles the 7th* of *France* demanded of one, much employed by him, and on whom he had beſtowed many Favors, what thing in the world could alienate his Mind from, and bring him in diſlike with, his Prince? The *Gentleman* anſwer'd, An affront. This perſon ſeems to have been very ſenſible indeed; but whether his Diſcretion hath merited the favor

of his Prince I much doubt. Certainly, the Behavior of *Antigonus* was much more generous; who, when one told him, that ſuch a one affronted him, anſwered; It may be ſo, but I will not be affronted. *Auguſtus* adviſed *Tiberius* not to be offended with Peoples *ſpeaking ill* of them; it ſufficeth, ſaith he, that we can ſecure our ſelves from their *doing* us *Harm*. When one ſaid, he was a *Tyrant*; he anſwered, Were I ſo, he durſt not have ſaid it. To one calling him *Dwarf*, Well, ſaid he, then I will get higher Shoes. *P. Bernard*, when one bid him go out like a dirty Prieſt, replied, You are miſtaken, I came in a Coach. And truly, ſince all theſe Evil Tongues are conquered by Silence, one would think the Victory eaſy; did not Experience ſhew us, That the great remedy againſt burſting is giving vent.

There is *no reaſon that the Affect, which may proceed from divers Cauſes, ſhould be attributed to one. v. g.* an Action of ſeeming Diſreſpect may either come *from* an Intention to affront, *from* Negligence, *from* having ſome other buſineſs in his Thoughts, *&c.* Interpret not therefore ſuch Actions as *Affronts*; and the rather, becauſe it is our Duty to take every thing by the *beſt Handle*.

4. THE moſt innocent, grateful, and univerſal Diſcourſe, is *telling Stories*; and modern rather than ancient. Some are ſo well ſtocked with this Trade, as to be able to anſwer any Queſtion, or parallel any caſe by a Story; which is (if well done) a very great Perfection of Eloquence and Judgment. And in telling Stories avoid too often *ſaid he, and ſaid I, hear you me, mark me, &c.* Be perfect alſo, that you need not recant, ſtammer, or repeat things ſaid before; be not tedious

tedious in impertinent Circumſtances, nor make your own Glory the chiefeſt concern.

Tell no Lye in your Diſcourſe; eſpecially not *Gaſconades*, and improbable *Rhodomontades*, wherein ſome, out of weakneſs and lowneſs of Spirit and Parts, take as much pleaſure as others in Drinking when not thirſty, and think they then overwit the Company. Be not *hyperbolical* and *extravagant*, eſpecially in praiſing and diſpraiſing; for the *Wit takes away the Credit*; whereas the end of Speech was firſt to make us *underſtood*, then *believed*. And if you be *convinced* of an Errror, for truth's ſake acknowledge it, and change your Opinion; for this *Ingenuity is greater, becauſe rarer*. And remember, that.

One Chance falling out, as the *Aſtrologues* prognoſticate, gets them *reputation*; and their thouſand Lyes are not taken notice of: but to a *wiſe Man one Lye* doth more *diſgrace*, than thouſand *Truths* can *recover*.

When *news* comes from an *uncertain Author*, tho probable and expected, yet ſuſpend your belief; becauſe Men eaſily report what they deſire or expect; but rather give heed to certain *extravagant* and *unexpected Relations*, as unlikelier to be invented. And when you tell news, engage not for the truth of it.

5. IN your diſcourſe *rational* or *of erudition*, skip not from one Subject to another; as do *Fanatics*, and other ignorant *Scioliſts*, who are never at eaſe till they have vented all they think themſelves to know above other Men. Neither maintain an Argument *with ignorant*, nor contradictive Perſons; nor think that you are bound to convert or inſtruct the whole World; leaſt of all *with vain*

Drolls, who make your Seriouſneſs their ſport. Be content to ſatisfy with *Reaſon*, not (eſpecially your own) *Authority*, (a Refuge many fly unto when worſted, if they know there is no examining Books) ſuch as are capable and diſpoſed.

In reaſoning the moſt excellent way, wherein the beſt able is certain to carry the Cauſe, and which will bring the Controverſy to a ſpeedy Determination, is by *asking Queſtions*, and *proceeding* ſtill *upon the Adverſaries Conceſſions*; which he cannot without ſhame retract; (by Syllogiſms is more Pedantick.) This is *Plato's* manner of diſcourſing.

Pedantry is a Vice in all Profeſſions, it ſelf no Profeſſion. For a *School-maſter* is not *therefore* a *Pedant*; but he only *who* importunately, impertinently, and with great formality, *ſhews* his Learning in ſcraps of *Latin* and *Greek*, *or troubles* himſelf with knowledge of little uſe or value; *or values* himſelf above his Deſerts, becauſe of ſomething he knows (as he conceives) more than ordinary; *or deſpiſeth* others not skilled in his Impertinences; *or cenſures* all Authors and Perſons confidently without Reaſon. And whoever doth thus, be he Divine, Lawyer, Stateſman, Doctor, or Profeſſor, he is a *Pedant*.

Do not in *ordinary Company* treat of matters too *ſubtle* and curious, nor too *vile* and mean; nor of things unſeaſonable; as of Religion in mixed, or young Company, or at Table; but in all Diſcourſe have an Intention to better your ſelf and others. Which that you may do, (*contrive* as much as you can) before hand *of what to Diſcourſe*; and lay your Scene, which afterwards you may manage as you pleaſe.

A Man may *judiciouſly Diſcourſe*, *when* either he knows the Subject very well; or *when* deſirous to learn (a Submiſſion and Ingenuity very grateful in Company) or *when* neceſſitated to diſcourſe; and *then* he muſt do it diſcreetly and doubtingly, unleſs he very well know his Auditory. Cautious alſo muſt he be who diſcourſeth even of that he underſtands amongſt perſons of that Profeſſion; an affectation that more Scholars than wiſe Men are guilty of; I mean, to diſcourſe with every Man in his own Faculty; except it be by asking Queſtions, and ſeming to learn.

You may freely and ſafely diſcourſe of matters of *Philoſophy*, *Mathematicks*, *Travels*, *Government of foreign Countries*, *Hiſtories* of times paſt or preſent of other Places, *Husbandry*, and the like; which Subjects concern no Mans reputation, and therefore none much care what part you take.

Diſcourſe, tho amongſt Learned Men, *lays no grounds of Science*, but ſuppoſeth them, and therefore *Study* is neceſſary; without which who ſo adventures amongſt Scholars, is like a Lady, that hath excellent Medicines, but neither knows whereof they are made, nor how to apply them effectually. Have a care alſo that your *Income exceed your Expences*, *i. e.* that you hear and read more than you ſpeak: for he that ſpends out of the ſtock of Wit and Memory, is quickly bankrupted; but Knowledge and Learning continually improve by Diſcourſe.

Cunning Diſcourſers, to avoid baffling, are wont at firſt to *lay down a Propoſition eaſily defenſible*, to which they may retreat in caſe of neceſſity; but defend the other Out-works alſo as long as they can.

Mens *Wits* and Apprehenſions are *infinitely various*; nor is there any Opinion ſo extravagant, which hath not ſome followers and maintainers, who fit their Hypotheſes to it. Wherefore do not cenſure any thing on a ſuddain as ridiculous; for tho it pleaſe not you, it may another, as wiſe.

Every *Man makes himſelf the meaſure of all others* for Truth and Falſhood, Wiſdom and Folly, Learning and Ignorance, and the like. And who is able to denudate himſelf of this falſe Opinion, or prejudice at leaſt to Truth?

But from hence it proceeds that we eſteem him knowing, that knows more or as much, and him ignorant that knows leſs, than our ſelves. Him alſo virtuous that is according to our Sentiment and Degree. Alſo that all Men are more ready to blame anothers Errors, than praiſe his Virtues. And that a Man knowing what another knows, yet knows not his own Ignorance; but conſequently values himſelf, and deſpiſeth the other. Hence it comes that we are offended with others giving evil words to us, and take notice of every Syllable; but to paſs over thoſe we give to others. It is pleaſant to obſerve this in ſuch as write Controverſies. Hence alſo we do not patiently permit others to love or hate otherwiſe than our ſelves do.

To Man alone (not Beaſts nor Angels) hath Nature given *a nauſeouſneſs of the preſent.* The beſt things in the world, if not accompanied with variety, become diſtaſtful. And nothing ſooner than *Diſcourſe:* which is ſo much carefuller to be managed, as the Ear is ſooner cloy'd than the Eye. Prudent Eyes are kept open by Reaſon, ordinary Perſons by Wit.

Old

Old Men commonly diſcourſe of grave and edifying Subjects, Divinity, Government, Hiſtory, *&c. Young Men* rather of pleaſant; Hunting, Faſhions, Travels, Wonders, *&c. every Man* chuſeth to diſcourſe of that he beſts underſtands and loves.

CHAP. IV.

Concerning Buſineſs.

A *Doctor* being intreated by his Nephew to give ſome Rules for guiding and ſecuring himſelf in *Negotiation* and Contracts; after long ſtudy told him, he could give him but one; which was, *Always to have to do with virtuous Perſons.* But for many Reaſons this Rule, tho a perfect one, is hard to be practiſed; and therefore I beſeech you be content with ſuch imperfect ones as my Reading or Experience can furniſh.

If any one tell you, *that* it is to no purpoſe to think long upon any matter; *that* they are only wiſe Men who can diſpatch buſineſs *ex tempore*; *that* conſulting is but a dull Formality; and *that* a Man ſees as far into a thing at firſt, as by much Conſideration; ſay boldly, that Man is *a Fool:* the more you think, the more and clearer you ſhall underſtand. *Therefore* Men of *moſt leiſure* do buſineſs the beſt; and thoſe who have much buſineſs muſt have much pardon. *Therefore* Men *uſed to buſineſs* do it better; becauſe they have thought of it before, either in the ſame, or a like caſe.

A *prudent Man doth no buſineſs raſhly*, i. e. without Reaſon and Advice; and he adviſeth alſo as long as he can; and that firſt with his own Thoughts: which being not ſufficient, he takes in alſo the aſſiſtance of other Mens Counſel; and heareth others, though he follow perhaps his own. Moſt Men adviſe for their own Intereſt, and

and therefore happy is he who hath a *Friend.*

To order your Thoughts well in *Deliberation*, endeavour to *put your buſineſs into an Hiſtory*, conſidering what is to be done or ſaid firſt, what afterwards. For the hindrance of prudent Reſolutions is the confuſion and diſorder of Thoughts; which by this method is cleared: by it alſo you ſhall quickly diſcover where the Difficulty is, and know when you have done. It is alſo very convenient to *write down* your Reaſons *pro* and *con* in deliberation; for the Mind, by this means, is freed both from the confuſion and burden of thoſe Arguments.

Give not your Advice or Opinion before asked; for that is to upbraid the others Ignorance: *nor* attribute ill ſucceſs to the neglect of your Counſel; *nor* be angry if your Advice be not followed. *Neither* accuſtom your ſelf to find fault with others Actions, except vitious; for *you are not bound to weed other mens Gardens.*

Be not too eager in counſelling others; for the *evil Succeſs* (which happens frequently to good Advice) will be *laid to your charge*, and *ſeldom* ſhall you be *thanked for the good.*

It happeneth frequently to Men that are wiſe by *Experience*, and not *Learning*, that they cannot give a *Reaſon* of their Opinion and Advice, though it be really the beſt: as a meer mechanical Workman knows there is a fault in the Work, though he cannot tell punctually what it is.) *Deſpiſe not ſuch mens Opinions for their want of Diſcourſe. Uſu peritorum & ſenum pronunciatis etiam non demonſtratis attendendum eſt, quia per expertum oculum quondam conſecuti principia facile cernunt.* Ariſt. Ethi.

In *Deliberations where there is reaſon on both ſides*, and that a Man hath reſolved one way, he commonly

monly thinks that he hath choſen the worſe, becauſe then he only conſiders the Reaſons of the contrary part; which repreſented by themſelves (the other after Reſolution being no more conſidered) ſeem greater and of more conſequence than they are.

There is one great *perfection* in doing *Buſineſs*; which is, That though you ſet your Mind and Thoughts upon Buſineſs, *yet do not engage your Affections*, at leaſt deeply, in it. For thus ſhall you both have your Underſtanding clear at all times, and not be diſturbed if you miſcarry; which you muſt make account will often happen unto you. You will alſo find Anxiety enough in your very Retirement and quitting Buſineſs (which muſt ſome time or other be done) though you ſet your Affections as little as can be upon it. For all Buſineſs puts a Motion into the Soul, which it changeth not, even for Reſt, without Trouble. Beſides, Precipitiouſneſs, Impatience, or not ſtaying to take the opportunity, and time your Buſineſs, is frequently the ruin of many noble Deſigns: and *all Paſſion* whatſoever deteriorates your Negotiation. If your Reaſon will not bring you to this Indifferency, Experience will. *A l' adventure tout vient a point a qui peut attendre.*

In treating about Buſineſs you underſtand, you have an Advantage to *propoſe firſt*; in what you underſtand not, 'tis beſt to *receive Propoſitions*. And if you have a doubtful Cauſe, an inconſtant Adverſary, or find him diſpoſed to comply with your Deſire, defer not to diſpatch.

In Buſineſs (except buying and ſelling) you ſhall find *very few perſons ſpeak to the purpoſe*; therefore let every Man talk his fill: rather than interrupt, provoke him to ſpeak; for he will blurt out many

many things to your advantage: ſome out of Ignorance and Experience; others on purpoſe ſtanding on circumſtances and things of ſmall conſequence. Women commonly (as weakeſt) are moſt extravagant; and at an end, or the midſt of their Story, muſt drop a Tear: for being themſelves compaſſionate, they think others are ſo too; and that is their Intereſt.

The *difficulty of diſpatch* is not from the Buſineſs it ſelf, wherein a Man may eaſily ſee what is neceſſary, or fitteſt to be done; but it is in *perſwading your Intereſt*; in *communicating* ſo much and no more than concerns you; *uſing* ſuch Reaſons only, as are proper for your matter; in *applying* them to every ones Underſtanding, Inclination, and at a fit time; and in *taking off* the oppoſition of Adverſaries. For there is no Intereſt that hath not its contrary, and ſometimes alſo ſo forcible a one, as is to be conquered only with Money; which is a Sword that cuts even a Gordian knot.

All things concerning the *Managery of Affairs* are reduced to theſe Heads.

1. The Ground or Occaſion.
2. The End to be brought about.
3. The Reaſons whereon the Affair is grounded.
4. The Difficulties likely to be encountred.
5. The Anſwers which may be made to the Reaſons.
6. And the Replies to them.
7. The Advantage of the Affair to the other Party.
8. Examples of like caſes.

But always be ſure to remove the principal Obſtacle.

Some

Some Men are *apt to believe* what they hope for, or deſire; others are *never ſecure* till they ſee and enjoy. And this, doubtleſs, is the better; becauſe it increaſeth Diligence, good Succeſs, and leſs Affliction. Wherefore of future things imagine and provide for the worſt; though of Actions dubious of other perſons you conceive the beſt.

Fear is a neceſſary Paſſion, and *hath a great ſhare in all our Affairs.* The great and general defect being Negligence, Laſchety, and love of Eaſe; Fear diſcuſſeth theſe. He that is in continual apprehenſion of evil watcheth to avoid, prepareth to rencounter, and is cautious not to give admittance to Danger; but endeavours to ſecure his Condition, and remove further from Evil. In things of *the other World* Men are more apt to hope, becauſe they have not ſo clear an Apprehenſion, nor ſo firm a Belief, or not ſo frequent Conſideration concerning them; but in matters *of this World* more apt to fear; for all Mens hopes frequently fail, their Fears ſeldom. Beſides, the Loſs of what we enjoy goes nearer, and is more ſenſible to us, than the future Good may advantage; wherefore in treating with moſt Men you know the beſt Topick. And ſeldom is it ſeen but that Fear alſo gets the better of Love; and therefore good Magiſtrates truſt not only to Love, but will in ſome degree be feared alſo.

Secrecy and *Reſervedneſs* is of infinite uſe; for, beſides that ſuch are not eaſily prevented and interrupted, Men are ſtill commenting, and in ſuſpenſe about every motion of theirs; which gets great Reputation. Beſides, ſudden things do more amaze and confound, than things foreſeen or expected. But you need not put your ſelf to the trouble of *Secrecy*, where you fear no oppoſition.

Many times alſo your *Secrecy* is to be concealed; nor is an Inquirer into the buſineſs you would hide rudely to be denied (for that many times breeds Jealouſies, *&c.*) but by prudent and courteous diſſimulation to be fenced withal, and his Thruſts dexterouſly avoided rather than forcibly returned upon him. He that is a good Practitioner in this Trade, becomes oftentimes Maſter of his Thoughts that came to ſift him.

Beware of *truſting to your Fortune*; for moſt Men are fortunate *for a time*, and *in ſome things* only: nor is he fortunate who hath a good occaſion offer'd to him, for it is Prudence to take hold of, and uſe it; but he that hath it *preſented twice*.

Think *not ſuch as theſe to be good Conſequences*. He is a good Man, therefore doth nothing ill: He is a bad Man, therefore doth nothing well. He is a wiſe Man, therefore doth nothing fooliſhly, *&c.* Conſider this well, and ſtand upon your Guard. For *every one hath Errors*, from whence ſometimes greater, other times leſſer, Miſchiefs ariſe. Happy are they whoſe Errors happen to be in ſmall matters, and which come betimes, and are remediable.

He that *doubts not*, knows either all things, or nothing. And he that imagines never to commit an Error, his next Pretence muſt be to Divinity.

The *things of this World never ſtand in one ſtay*, but are always moving their own way; and if we perceive not their Alteration, it is becauſe our Age is ſhorter than theirs. This Obſervation is of importance to many purpoſes, *v. g. Virtue and Vice, Wiſdom and Folly, are but good and bad, proſperous and adverſe, in the Seed.*

When

When we read in Hiſtories the great Changes of Government, we much wonder at them, and are apt to pity the Sufferers. But Providence hath ſo ordered, that *great Alterations* ordinarily *happen by little and little*; ſo that both Reaſon and Nature either accommodate to them, or have time to eſcape, and provide other ways.

He that *entreth into Danger without conſidering it, is a Beaſt*; he only is *valiant*, who *knowing* the danger, *embraceth* it chearfully, whether out of Neceſſity or Honour. Yea, tho he knows and ſuppoſeth that all Dangers have not their effects; but that *ſome* are prevented by Induſtry, *ſome* by Courage and Prudence, and *ſome Fortune* and the courſe of things (God's Providence) caſts off.

Dealing with Merchants, and Men of Buſineſs and Virtue, cut off Ceremonies, and *declare your Buſineſs at length* rather than too ſhort, for this is apt to raiſe Miſtakes: beſides, a Man is not always in diſpoſition or ability to fathom the depth of an Affair with a ſhort Cord.

When you have *extorted from a Perſon what he obſtinately denied*, you need not doubt but at the ſame time alſo to obtain another he would not willingly grant. For when a Man is forced, as it were, to let go his hold of what he moſt firmly graſped, he unbends his hand, and abandons whatever it contained. *Commota ſemel & excuſſa mens* [*a ſtabilitate ſua*] *ei ſervit a quo impellitur.* Thus the Parliament propoſed to the King, together with the Bill of Attainder of the Earl of *Strafford*, (which he was formerly reſolved not to grant) a Bill for perpetuating the Parliament; which, tho of far greater conſequence, he ſcrupled not.

Defer, as long as you can, *the doing of a thing againſt your Mind*, rather than give a poſitive Denial;

nial; for *Accidents* many times divert the Deſign, and deliver you from that Strait, wherein a Refuſal may deeplier engage you.

Never diſpatch an evil and difficult Buſineſs ſo abſolutely, but that (if poſſible) you leave place to undertake and introduce it again. Time and Opportunity alter many things, and make that paſs ſmoothly which formerly would have been refuſed, had not your dexterity left open the door for a new Treaty.

All Men naturally avoid Perſons inquiſitive into other Mens Affairs: for ſuch commonly are laviſh of their Intelligence, and thereby breed Quarrels and ſpread Animoſities: beſides, that themſelves are apt to envy and malign others; that being the Concern which breeds their Inquiſitiveneſs.

The Reaſon why *things conform not to the general Deſire* and Expectation of the World, is, becauſe they who give *beginning* and ending to Buſineſs are but *few*, and *many* are thoſe who deſire and *expect*.

He is often to blame, who *neglects a preſent good for fear of a future evil*, except it be nigh at hand, and in a manner certain. So is he who ſtrives to avoid all Difficulties; for more things affright than hurt, us. And there are many Changes in this World. *Di coſa naſce coſa.* And in Judgments of the future we ſee wiſe Men frequently miſtaken.

Poor, *mean People*, and *Wranglers*, &c. conclude not any Treaty, nor offer all they mean to give, till they be forced, *i. e.* till they ſee the Treaty ready to break up; and they think that they get a conſiderable Advantage by ſuch Reſtineſs and Importunity; as indeed they do, if they deal with *ingenuous* Perſons. So petty Tradeſmen love to call their Cuſtomers back.

Since

Since grateful and virtuous Perſons are ſo rare *value the Service of ſuch as are joined with you in the ſame intereſt* or danger; and you may more reaſonably expect to be aſſiſted by him, that *hopes* to get by you, than by him, who hath already *received* Favors from you. And remember that a *Crown in your Purſe doth you more Honor than ten ſpent.*

When in Conſultations there are *Contrariety of Opinions, ſeldom is the beſt choſen*; and the *more* Perſons argue, the *further* they are from agreeing; the love of their own Opinion inſinuating it ſelf by little and little with their Reaſon. Wherefore, *ſometimes* the moſt importunate prevails, *ſometimes* he that finds out a *Medium*; *not that* this Expedient is always the beſt, *but that* Perſons in heat of Diſpute cannot eaſily paſs over, or fully conſent, to a Contrary.

Thruſt not your ſelf to be Moderator or Umpire in Controverſies, till required; and then 'tis better to exaggerate the *Miſchiefs* of Diſagreement, than *Benefits* of Concord; for *Fear is ſtronger than Love.* Many are wont always to take the Adverſaries part. But it is a very hard thing to reconcile Men at firſt, their Paſſions being high, and Animoſities great. But after they are reaſonably wearied with Law, or other Inconveniences, 'tis not difficult to find out a *Medium* which may *ſave* both their *Honors*; which is that both commonly deſire. A worthy Gentleman being to reconcile two Perſons, firſt made them ſwear both to ſtand to his Determination. And, 2. That neither of them ſhould reveal upon what terms they were reconciled.

Every Man is more *apt to love, cheriſh, and truſt in him, on whom he hath already beſtowed moſt Courteſies*; eſteeming him as his Creature; [This is the

the Cauſe of the great Love of Parents toward their Children :] and he that loveth, and doth Favors, obligeth, and ſubmitteth himſelf to the Receiver; ſo that for fear of loſing what he hath already beſtowed, he muſt beſtow more. Wherefore if you ſeek the Favor of a great Perſon, *accept Courteſies* from *him*, and *not from others*. And falſe is their Conceit who ſay, the way to have a Friend is not to make uſe of him.

He that would *perſwade great Men*, let him, firſt, begin with the *weakeſt*; by probable Arguments, good Words, and humble Carriage he ſhall obtain their Friendſhip; and by their Authority (tho but Fools) draw in the wiſer.

Mean Wits always *diſtruſt ſubtle Arguments*, and Logical Heads: and great Men, for the moſt part, are of an *unartificial* Underſtanding; and therefore by ſeemingly naked Truth, and Plainneſs, are brought to your Opinion.

In *great Councils* and Meetings there are always ſome *Leading Men*, whom if you gain, your buſineſs is done.

Amongſt *Multitudes*, *one* Adverſary can *do more Harm*, than *many* Friends can *do good*.

There are ſome who are *Children even in mature Age*; and of them a Man muſt not ſay, they are 40 Years old, therefore they will do as Men of 40 Years old. But concerning thoſe, and all ſuch *Heteroclites*, look at their preſent Cuſtoms, and managery of their private Affairs. For if you ſee an aged Man *vehement*, ſudden in his Reſolutionss, following the *Impetus* of his Paſſion; hold that Man for a *Child*; not moved with Reaſon, unconſtant; to day reſolving without Conſideration, and in the ſame manner reverſing it to morrow.

Nothing

Nothing is well done, or ſaid, in Paſſion, tho there may be juſt cauſe of being paſſionate, and more of ſeeming ſo; but leſs or more, all Paſſion, according to the degree of it, hinders Reaſon and Deliberation. But beware inſtead of Paſſion you fall not into *Slyneſs* and *Cunning:* for theſe two, Paſſion and Cunning, do many times ſhoulder out one another; and generally People without Paſſion are look'd upon as ſly and crafty; which, of the two, is worſe, there being more of the *voluntary* in it. It is good therefore ſometimes to ſeem paſſionate, if you be not ſo.

In all treating with other Perſons, try firſt what may be done by fair Means, good Words, hopes of Gratitude, *&c.* before you come to Power or Paſſion. And let Power either of your ſelf or the Law be the laſt.

When you *conſult with a Friend about any Buſineſs,* be not *haſty* to receive a preſent Anſwer; but give him time to conſider; for the common and firſt Conceptions of all Men are much-what the ſame: at leaſt his *extempore* is not equal to your *premeditated. Phyſicians* and *Lawyers* anſwer out of their *Trade,* and, as they pretend, by certain Rules and Caſes very like, if not the ſame, with yours; but it ſeldom happens that the ſame caſe in diſpatch of Buſineſs falls out twice; or if it do, yet it is clothed with ſuch various and differing Circumſtances (according to which a wiſe Man frames his Opinion) that it is very difficult to give Judgment.

The manner is, when you *propoſe a thing* which you are afraid *will hardly be accepted* or granted, propoſe it by *parcels,* that one piece be *digeſted* before the other be *ſwallowed.*

It is better to be near to, and ſerve, a *Prodigal,* than a *thrifty* and *parſimonious Prince*; tho for the Publick

Publick this is moſt advantageous. For the *Prodigal* is forced to uſe divers Oppreſſions, *&c.* and more *ſuffer* by his Profuſeneſs than are *benefited* by it; and they commonly are moſt benefited by it who leaſt deſerve it.

It ſeems that *Princes are more free*, and Maſters of their own Will, than other Men; but it is contrary in ſuch as govern prudently. For they are neceſſitated *to act* with infinite Cautiouſneſs and Conſideration; frequently *to court* even mean Perſons, and *ſwallow* many a bitter Pill at their hands. Wherefore *pardon your Prince* if he do not all things exactly, according to the preciſe Rule of Wiſdom.

He that having been the means to *advance* another to high degree thinks to *govern* him, *cancels* his own Courteſy.

If you find that any *one hath ſpoken ill of you to your Patron, take no notice* of it, nor be eager to vindicate your ſelf; but continue your Employment without complaining, and *your Innocency will* both *appear*, and *prevail* at laſt.

Great Enterpriſes are *not to be relinquiſhed, becauſe we cannot reconcile all Difficulties:* for were all things *eaſy* they were not *great*; and could all Objections, *i. e.* Difficulties be reſolved, little were left to your Courage or Diſcretion. Some things *God's Providence* and the courſe of Affairs render eaſy; and others are difficult, only becauſe *we ſee not through them* at preſent.

The *more you* come *into favour*, the *leſs admit Cabals* and Junto's, to avoid ſuſpicion. Nor converſe much with the ordinary Servants; for ſo they will reſpect you the more. Yet, leſt you be hated, be courteous in your Salutes, Diſcourſes, Offers of Service, but eſpecially in giving them Reaſons

in

in your Diſcourſe: for then they think you do not deſpiſe them. But *if they hate you for any good Service done to your Patron*, ſell it him dear; that he may be obliged to protect you.

No Patron really loves a Servant wiſer than himſelf, let him pretend what he pleaſeth; and therefore if you be a Perſon of Underſtanding, cover *not to be too near him*, as of his Bed-chamber, &c. for Patrons are not pleaſed that ſuch Perſons ſhould pry too nearly into their Actions and Inclinations. Wiſe Men, when they have any way come in competition with their *Prince*, have always ceded.

Yet it is *better to be feared and hated*, than *deſpiſed*. Wherefore chuſe rather to be a ſevere Searcher into, and Cenſurer of, Actions; than to be undervalued for taking no notice of them.

If *Spies* abound in a Court, *diſcourſe in general*; and give them no cauſe to think themſelves diſcovered by you.

Neutrality makes the *ſloweſt*, but *ſureſt*, progreſs: for the Neuter is connived at through the others mutual envying.

A *weak Patron* is *eaſily gained*, but no conſiderable advantage of Honour, or Profit, can be got by him; a *wiſe Maſter* is *jealous*, eaſily loſt, and then never recovered. If your Maſter have any near Kindred, keep fair with all, for they will certainly prevail; and ſtick to the beſt beloved.

If you light upon a Maſter that is *inquiſitive* after your Words and Actions, know, that he intends to keep you under. Pray to God not to light upon a *cunning Maſter*; for either you ſhall be ruin'd by him; or at beſt tired with ſtanding upon your guard. In this caſe, make ſhew not to perceive his Subtilty, but to admire his Ingenuity. *Sic ars deluditur arte.*

If your Patron, by Diſcourſe or Actions, endeavours to *conceal any of his Vices*; be ſure he holds that *dear*, is *deeply engaged* in it, and would enjoy it *without a Rival*.

To avoid *Envy*, affect *not Expence* and Oſtentation; but mind *Reality*. For be ſure that way, accounted ſo honourable, leads ſtrait to Deſtruction.

CHAP.

CHAP. V.

Of Servants.

SInce *Slavery* was baniſhed Chriſtendom, a *Servant* is no other than one *hired* to ſuch *Employment*; and under ſuch terms, as if well obſerved, the *difference* is *not great* between the condition of the *Maſter* and the *Servant*. For none can compel another to ſerve him againſt his Will; nor can I contract with him for his *Service*, but at the ſame time he will bargain with me for his *Salary*. I *take* him under my Roof, I *make proviſion* for his Suſtenance, I *defend* him from his Enemies, as well as from Hunger, Cold, and Diſeaſes. And what doth he for this? He ſerveth me: no, he ſerveth himſelf. The ſame Labour he would undergo in his own Houſe to maintain himſelf, and perhaps with great *anxiety*, he doth in mine with *pleaſure*. So that now *Service* is nothing but a *Compact betwixt the Rich and the Poor* for their mutual advantage.

And to demand or *imagine*, that a *Servant* ſhould *quit* his *own Intereſt*, Profit and Advantage, to procure his Maſter's, is a Folly whereof no conſidering Man will be guilty.

Therefore let the *Maſter command* according to *Reaſon* and Sweetneſs; not ſo imperiouſly, or with ſuch opprobrious Language as may juſtly diſcontent or chaſe away a *Servant*. If he obey with Chearfulneſs and Affection, he may at length perhaps make his Maſter's Intereſt his own.

If

If you pay him not his Wages, he will pay himself.

In Controverſies, let the Maſter ſometimes *cede to his Servant*, to keep his mettal in breath, and not too ſevere, if the Faults be ſmall, or committed for want of Judgment, or through a little itch of liberty. Let the Maſter be ſometimes *blind*, and the Servant *deaf*. But *Faults of Malice* or Impiety are not to be pardoned. *The firſt* ſuch Fault is the Servants; *the ſecond*, divided between Maſter and Servant; *the third*, wholly the Maſter's. *Correct* him not before Strangers; but if Correction amend him not, rid your hands of him, both for his ſake, your own, and the ſcandal of others.

Rich men are inclined to *Pride*, and *Contempt* of others; for, having Wealth, which commands all things in the great Market of this World, they are apt to become inſolent, petulant, impatient of Diſobedience, Denial, Reproof, or Advice. And becauſe *oſtentation of Happineſs is one part of it*, therefore are rich Men *vain-glorious*, deſirous to be obſerved, and to live ſplendidly. And Men newly enriched, and without their own induſtry, more vain than they, who are born ſo, or have by Induſtry acquired great Eſtates. *Men in power* alſo are more honorable, gallant, generous, and leſs vain than the rich.

Alſo becauſe *great Eſtates* are commonly acquired with *little*, and *ſmall ones* not without *great*, Labour; therefore are rich Men apt to exalt themſelves as either above others, in parts, or the favour of God; both which are very great and dangerous *Errors*, but difficultly to be eradicated.

Let them not, therefore, miſtake *Moroſity* for *Grandeur*, and Paſſion for Greatneſs. It is better to ſubdue your Servant's *Reaſon*, as well as his *Strength* and Diligence.

And thoſe *who betake* themſelves *to the rich*, are to *comport with* their *Follies*, Impertinencies, and Contumelies, and to *conceal* them. It is better they ſhould *love* their Maſters, but *by no means hate them*, or ſpeak evil of them behind their backs. Not *diſpute* their Maſter's Judgment; not *vye Wit*, taunt or rally, with them; not uſe Familiarity without leave; but to put on *Patience* when they put on a *Livery*.

To admoniſh and reprehend is not an action of an Inferior; and an *affectionate Diſreſpect obligeth not ſo much by its Sincerity*, as *it provokes by its ill Example*: wherefore when you adviſe your Superior, do it ſo as it may be accepted. And let not the Maſter refuſe to *hear* the Advice of his Servant, tho he *follow it not*.

No Man ever *miſcarried through exceſs of reſpect*; or was diſgraced for retaining a conſtant and proportionate ſenſe of his Patron's Grandeur. Yet Patrons love not ſullen, melancholick, auſtere, grave, or ſilent, Servants.

A Maſter ought *not* to *diverti ſe himſelf with* his *Inferiors*, nor make his Servants privy to his Infirmities and Failures; but if he do, the Servant muſt not preſume, nor heighten himſelf for it. But let him be ſecret, and faithful to him.

Let the Servant alſo know, that *it is harder to manage well his Maſter's Affairs than his own*; let him therefore be more careful. For he hath more temptations to Negligence and Diſhoneſty. Beſides, his Maſter's Buſineſs is not always to be managed the *beſt way*; but that he *likes beſt*.

Put

Put your Servants to *Employments proper for their Condition*, Years, Capacities, *&c.* but never upon *unneceſſary trouble*; for that is to *abuſe*, not *uſe*, a Servant, and will cauſe them to hate you.

Thoſe Servants juſtly expect to be *rewarded extraordinarily*, whoſe Induſtry and Diligence ſeem to merit it. (For *Gratitude being the leaſt of Virtues*, *Ingratitude is the moſt infamous of Vices*, eſpecially in a great Perſon:) and this rewarding is ſo to be done, as the other Servants do not reſent it. That therefore is beſt done after ſome *ſignal Service*. But beware of equalling all your Servants in your Gifts or Rewards: for the diſcreeter and *Superior* hold it an Affront to be equalled with the reſt; and the *Inferior* made proud: but none more obliged than they, who catch Money thrown about in a Solemnity, to render Thanks to the Donor. Some there are, who defer their Rewards till ſome Feſtival, as *Chriſtmas*, or *Eaſter*: but then the *Day* is thanked, not the *Giver*: and after you are accuſtomed to it, 'tis expected as *due*, and part of Wages, not *Kindneſs* and Bounty.

It is better to be ſomewhat *ſparing* than *liberal to a good Servant*; for as he grows full, he inclines either to be idle, or to leave you. And his murmuring you may govern by a ſeaſonable Reward.

It ſeldom happens that a *Reconciliation* of Maſter and Servant is *ſincere*; therefore return not to a Service whence you have been ejected.

In places which concern Money, employ not your *Kindred*; nor uſe them as your Servants; for they will preſume upon their Condition, and you cannot with Reputation break with them.

And truly, if you be a ſingle Perſon, I cannot forbear to recommend to you a Saying of a great Prelate, That a *Courtier at* Rome *ought to have a thouſand Ducats Rent, two thouſand in his Purſe, and be a thouſand Miles from his Kindred.*

CHAP.

CHAP. VI.

Of Giving, Receiving, and Promiſing.

IT is *uncivil* and unfitting for *a Man to oblige* another *to keep a free Promiſe diſadvantageous* to him; or one made in Mirth, Paſſion, Haſte, unadviſedly, in Civility, or Compliment, or one obſolete; as alſo not to admit of a reaſonable Excuſe for an unvoluntary Failure.

It becometh *every man* to *promiſe nothing but what he intends to perform:* yet many, though juſtly denied, are much diſpleaſed; for all Men govern not themſelves by Reaſon. Inſomuch that if a Perſon deſire to engage your endeavours in his buſineſs, if you ſhew him the Difficulties, tho you promiſe your aſſiſtance, he commonly takes it for a Denial, or a ſign that you intend not ſeriouſly to befriend him. For theſe and ſuch like Reaſons, the faſhion now-adays is, to *give good hopes to all Suitors*, and *to promiſe very freely* and largely. And they find thereby great advantage (as they think) for carrying on buſineſs. The performance is *ſometimes* hindred by unexpected Caſualties: *ſometimes* a good and plauſible Excuſe goes a great way; *ſometimes* the Party ſuffers himſelf to be wheedled with good words. Yet 'tis ſo *ignoble* and diſhonourable a thing for a Man *to be worſe than his word*, that it never ought to be done. But this may he do; he may entertain all Suitors with general or conditional Promiſes, and fair words: and tho all Men ought to look at effects, and

not words; yet have good words a wonderful power (take heed of being fool'd by them) I ſuppoſe becauſe every one values himſelf, and his Merits, at more than he is worth; and he is offended when that Price is not ſet upon him as himſelf thinks to deſerve.

At Court they are wont to promiſe and offer Service largely, eſpecially to thoſe who are not likely to make uſe of them; but towards ordinary Converſants they are more wary, becauſe better known.

Grant a Courteſy (if you intend it) *without much asking*, for ſo you double it. To keep long in ſuſpenſe is churliſh, and by long expectation the paſſion to the Favour dies, and the Courteſy is not eſteemed, nor Thanks heartily given for it. *Monſignior Pamphilio* (afterwards *Innocent* X.) in his Nunciature in *France*, and ever after, was called *Monſignior-non-ſi-puo*, from his frequent uſe of that Anſwer to Suitors. Do your Favours *cheerfully*, not as if they ſlipt through your fingers, or were ſtolen or wreſted from you. And do them *readily*, for the Intreater ſubmits himſelf to the Intreated; his Modeſty therefore muſt be conſidered. *Non e coſa piu cara, che quella, che non prieghi ſi compra.* Do them alſo without conſidering whether they be *loſt* or likely to be *recompenſed*; for a magnanimous and generous perſon looks not to receive as much again; for that is the courteſy of *Tradeſmen*. Be not as the barbarous King of *Madagaſcar*, that demanded more for the Cows *he gave*, than his Subjects for thoſe *they ſold*; for he ſaid that his good will and kindneſs was to be recompenſed. And if you deny, do it with good words; as if you were ſorry you could not pleaſure him.

Be *not niggardly of that which coſts you nothing*, as Counſel, *Countenance*, and the like. But beware of being *Security*; rather offer to lend Mony of your own upon others Bond.

And by no means ſell your Ceremonies, nor pay your Creditors, Friends, and Servants, with good Words, Looks, and Smoak.

After a Courteſy done, *if you upbraid it, you loſe it*; one principal End of giving being to oblige the Receiver to your ſelf and intereſt. Neither too much undervalue, nor extol your Gift; but rather diminiſh, and excuſe, when you give; ſeeming pleas'd ſo ſmall a matter ſtood in ſuch ſtead, and was ſo well placed, and accepted; that you ſhall be ready to do greater Service upon occaſion; but when you receive a Favor, rather augment it.

He is not ungrateful, who cannot, but who will not, repay; *will not* through malignity and evil diſpoſition. Wherefore a generous Spirit is ſatisfied, when the Receiver declares his acceptance and honor; for that ſhews he hath a good mind to be grateful, if he were able.

After a Courteſy received, be not in haſt to return another; for that ſhews you are not willing to be beholden; nor return a much greater, for that ſeems to reproach the ſmallneſs of the received.

Thoſe *who* willingly *always receive and never give*, or thoſe who would always give and never receive, (of which melancholic generous humor ſome few there are) are not much eſteemed in Converſation.

Towards other mens *Servants the Cuſtom of the Country is to be followed.* In many places the Maſter takes it ill if his Servant be conſiderably rewarded for what himſelf gives. But it is not ſo with us; where to lodge at a Friend's Houſe is

dearer, beſides the Inconvenience, than at a common Inn; and where what a Friend ſends, is perhaps a *Preſent*, but not a *Gift*; when the Receiver pays double the *value* to the Meſſenger, and an *Acknowledgment* to the Sender. However, in all places of Entertainment, great care is to be taken *the Servants be pleaſed*, for the Tongues of idle Perſons are looſe hung.

If you deſire a Courteſy from one beholding to you, 'tis ingenious *not to put him in mind of it*; leſt he think you tax him of Ingratitude.

A *Favor done to a man ſinking*, or in any Danger, *is* always very *obliging:* both becauſe it teſtifies *Sincerity* without expectation of a Return, and a *good opinion* of the Receiver; to whom the Giver *needs* not to be *favorable.*

Moſt *Men do more for Intereſt* either of Gain, or Friends, *than Reaſon.* More for *Favor*, than *Obligation.* But Money, if well and diſcreetly applyed, ſeldom fails of its effect.

A Man apt to promiſe is as apt to forget it.

CHAP.

CHAP. VII.

Of Prudence in acquiring Employment and Preferment.

1. PRESUPPOSING, that a perſon, out of a good and ſincere Intention to ſerve his Prince and Country, deſires to employ himſelf, or be employed, in ſuch a Condition; it is neceſſary firſt, that he *avoid ſuch Hinderances which are contrary to*, and deſtructive of, *his Deſign.* 2ly, That he *uſe proper means to the compaſſing it.*

2. HINDRANCES are, 1. *Pride*, which renders him intolerable to him that ſhould raiſe him; and tho to avoid this, ſuch Men as are moſt inſolent toward their Inferiors, are moſt ſupple (even to Baſeneſs) towards their Superiors; yet it is very *difficult to conceal this Vice* from any conſidering Perſon; even becauſe one of theſe Actions betrayeth the other, both proceeding from the ſame Lowneſs and *Vileneſs of Spirit.* Where it is, it renders its Owner impatient of Advice, Admonition, Contradiction, even in *his own* Affairs; by which he becomes a Prey to Flatterers, deſpiſed of all good Men, odious to all upon whoſe Dues and Intereſts he uſurps, and unfit to be employed. 2. *Anger*, for what Prince deſires to be ſerved by, or chuſe Inſtruments out of *Bedlam?* And if Prudence conſiſt in much *De-*

liberation; *Precipitiouſneſs*, the Daughter of *Anger*, is incompatible with it. If it be ſaid that angry Men are *good natur'd*; yet what diſcreet Perſon will ſuffer ſuch, and ſo many, *Impertinencies*, to enjoy now and then a *little good Nature*; *i. e.* ſo many Storms to have ſometimes fair Weather? Who will be content to ſtay for a little Reaſon, till the *choler* be ſcum'd, and the boyling ceaſed? *Two to one in all things againſt the angry Man, was a ſaying of Cardinal Mazarine.* 3. So *following good Companions* or Intemperance, and *lewd Women*, diſcover Secrets, render a Man contemptible, and unuſeful: for beſides that ſtrong Drinks and Tobacco fill the Head with Imaginations, Hot-headedneſs, Jealouſies, *&c.* when a Man ſhould haſt to his Employment, he muſt go to ſleep, or to his Miſtreſs. 4. He that is by Nature *lazy* and *ſlothful* ought not to intermeddle with Public Affairs: for tho in quiet and dull Times he may ſerve well enough to purſue *Formalities*; yet when any Activeneſs, he fills up the room of a better Perſon. 5. *Covetouſneſs* is not ſo detrimental, as *Liberality* and Bounty diſcreetly placed, are advantageous. But, 6. There is nothing worſe than an *unbridled Tongue.*

3. HE that would ſerve *God* as well as his *King*, and *ſave his Soul* as well as *make his Fortune*, muſt beware of ſuch Temptations as are moſt frequent in that ſort of Life. Such are Ambition; *i. e.* deſiring Advancement for an evil End, or more than he deſerves, or at unſeaſonable times, or too eagerly, or for his own private Advantage, and not to ſerve the Public. *Envy at others Preferment*; with all the Conſequents of it, hatred, detraction, faction, partiality, and the like. *Adulation* or Complacency

placency with the Prince, or other great Perſon, in vitious, or unfitting, Courſes. And the like.

4. IT is *impoſſible to be preferr'd if not known*, and ſo *known* as *approved* alſo: and no Man can reaſonably be offended for being paſſed by, and neglected, if he uſe not rational Means to make himſelf accepted. Such Means are of many ſorts. As,

1. By *Merit*; and that either by ordinary, or extraordinary, good Service. 2. By *Friends*, being introduced or recommended by ſuch as are in favor and reputation with the Prince. 3. By *Fear and Terror*, being ſo conſiderable, as that the Prince is glad for his own Security to employ him. 4. By *Flattery* and evil Inſinuations into the Prince's Affections.

5. HE that hath no other Introduction muſt *ſhew himſelf diligently*; that the Prince (who obſerveth more than he ſeemeth to do) may take notice of him; beſides, there falls out frequent Occaſions of employing *him, that is preſent*; and a *conſtant Attendance*, tho voluntary, is a *kind of Service*. And he that loſeth a Beginning, tho not ſo conſiderable, loſeth an Introduction to greater matters.

6. THERE are *few of whoſe Merits the Prince can* be a juſt and accurate *Judge*, becauſe he is not Witneſs to all the Circumſtances, *&c.* of their Actions. Beſides, to know a Man, requires much Familiarity with, and Obſervation of him. But ſuch preciſe knowledge is not requiſite; and a Prince may, with but a reaſonable Obſervation, diſcern a *wiſe Man* from a *Fool*, and a *virtuous Man* from

from *one* inclined to *thoſe Vices*, which render him unfit for Service. But if a Prince be forc'd to ſee only with others Eyes, and hear with others Ears, he had need to be very wary: for thoſe are very *ſeldom indifferent* toward the Perſon recommended; and inform more frequently for their own Intereſt, than the Prince's. Wherefore a wiſe Man believes little, but keeps himſelf in ſuſpence till the Truth be manifeſt.

He that is *choſen by the Judgment of his Prince*, and not by the recommendation of others, hath a great Advantage: for if he prove well, the Prince is inwardly proud of his Choice, and will certainly employ him further; for he looks upon him as his *Creature*.

Wiſe and ſubtle *Princes ſeldom* prize or *advance a Man wiſer than themſelves*, except in ſome caſe of great neceſſity. They are alſo commonly very wary of employing ſuch as are recommended by public Fame, except it be in ſmaller matters.

Conſider therefore, what *Employment you conceive moſt ſuitable* to your *Genius* and Condition, *v. g.* whether War or Peace; Sea or Land-ſervice; Action or Advice; Governing; or Finances, and providing Money or Neceſſaries. And endeavor to render your ſelf *very able* in that; tho it is fitting alſo you ſhould not neglect other matters. Alſo diſrobe your ſelf (as much as you can) of all particular Intereſt; and at leaſt prefer in your Deſigns the Advantage of your Prince and the Public.

A ſmall *Employment in Youth*, or betimes, is much more to be valued than a great one in old Age; for *Di coſa naſce coſa*. One Buſineſs twiſts in another. And ſuffer not your ſelf (as much as is poſſible) to be out of poſſeſſion of doing ſomewhat. If you be, yet by continual Preſentation of your ſelf,

ſelf, let it be known that you ſtay there ready to be hired.

It is good ſometimes to *ſue for an Employment, tho you be ſure to miſs it.* For by that means, you ſhew your ſelf to imagine that you have ſome Pretences to be conſidered. And your Superior, having once denied you, will be more ready to pleaſure you another time, for fear of diſcontenting you; eſpecially if you be a Man of Parts. But by no means put in for every thing, for that diſcovers your *Ambition*; and a Conceit of your ſelf, that you are fit for every thing.

You *cannot be Maſter of what Employment you pleaſe*; but your Commendation muſt be, *well* to *perform that whereof you are* actually *poſſeſs'd.* In a *Comedy*, he that acts a *Slave* well, deſerves as much as he that perſonates a *King.* 'Tis a comfortable hearing, *Friend come up higher.* Neither refuſe or contemn any Reward or Gratuity, how ſmall ſoever, your Prince beſtows upon you.

Deſign not upon what is not in your Power. And remember that being to deal with other Perſons, you muſt drive the Nail which way it will go: Therefore be as indifferent as is poſſible. Your future Gains alſo not being in your power, ſpend not upon the Hopes of them: and remember, that Expectation is always greater than the Reality.

7. HE is happy, that hath an Opportunity given him to ſhew *ſignally his Prudence and Loyalty. Sejanus*, by one Action, I know not whether generous or fortunate, of ſaving *Tiberius*'s Life with the hazard of his own, obtained that Reputation, that he governed the whole Empire; and had almoſt ſettled it upon himſelf, through the great Con-

Confidence *Tiberius*, otherwiſe a very jealous Prince, had in him. But theſe Caſes fall out ſeldom, and by the immediate Providence (as I may ſay) of Almighty God.

If you chance to do any *great Action*, be ſure to give the *Glory* of it to the *Prince*; as indeed he in ſome ſort, deſerves it: for you follow his *Commands*, or *Inſtructions*. Beſides the *Means*, and *Opportunity* of all ſuch are his only; and it was performed under his *Authority*. Seem not to be willing to draw all buſineſſes to yourſelf; nor keep too great Grandeur in Houſe, Followers, *&c.* for that gives Ombrage to the Prince; as great Titles are offenſive to the Fellow Subjects.

Extraordinary Service, if many engaged in it, is counted a *piece of Duty*, and ſeldom rewarded. Either becauſe the Prince, pretending that he cannot gratify *all*, to avoid murmuring and emulation, will reward *none*: Or, becauſe thoſe about him, if many others be to be conſidered, are likely to find the leſs ſhare for themſelves.

It was a ſaying of *Antigonus*; *Firſt get Power, then good Will.* Power is ability of Parts, Wealth, Friends, Employment; then good Will and Reputation by Courteſy, Civility, and other acts of prudent Converſation; as alſo by drawing others by your Intereſt. For you may then engage many unto you, and ſpread your Roots and Fibres a great way: eſpecially if by the reputation of Juſtice and Bounty, you have procured you a Veneration amongſt virtuous Perſons. For by this they are aſſured, that they may ſecurely lean upon you, and run your Hazards.

And it is more deſirable *to be loved* than *honoured*: this indeed is more ſplendid, but that is more ſafe; this is greater, that better; this is in the Ima-

Imagination, that in the Heart, of others; from that proceeds Peace with others, Tranquility in his Condition, and a Complacency in his own Mind. Yet is Love harder to obtain, requires a greater time, the acquiring of it is ſubject to many difficulties, which Honor is not; and therefore make much of Honor; which alſo carrieth a tincture of Affection with it. Only remember what a great General ſaid: I deſire to honor my Life not by other Mens Opinions, but my own Actions.

8. BECAUSE more Men are *drawn*, than *heaved*, up: And that amongſt ingenious perſons there is always *Emulation*, amongſt *Rivals* (and for all Preferments ſuch there are) *Envyings* alſo; which are great Rubs, and difficultly ſurmounted or removed; endeavour to make a Friend, who may give an *Antidote* againſt their *Poyſon*; and by lending his hand, raiſe you in ſpight of all the Weight and Preſſure they can hang upon you.

Friends are not eaſily made, and ſtill more difficulty amongſt Great Perſons: both becauſe they have fewer Equals, and amongſt ſuch Equals Emulation is frequenter than Friendſhip; yet are they not ſo rare, but they may be procur'd. For long, eſpecially youthful, Acquaintance; Kindred and Relation; ſympathy in Affections; partaking in common Danger; or ſuch like, do reconcile Friendſhip, but not frequently: nor are theſe means in every Man's Power; they are Obligations by which Providence only ties Men together. But there are others alſo which are more ordinary: for you *inſinuate* your ſelf *into the affection* even *of a great Perſon*, if you can ſhew him, that you are able to ſtrengthen, aſſiſt, and confirm him, in his Eſtate; and be able, by your Parts, or other way,

to

to recompense the favors you expect from him. But *Mony* discreetly applied is a Plaister that unites and soders all Affections: nor is there any *Heart*, as well as not any *Castle*, that can resist its battery, if rightly placed.

To *desire Wealth* for its own sake, is low, sordid, and proper only for them, who make the obtaining it their Profession: but to desire it moderately, in order to do more good, is unblamable. Even *Reputation* it self is acquired, and sustained by discreetly keeping and spending; so that it also is in a manner subservient to Wealth.

We *seldom* see that *Wealth increaseth in a Family for three Generations* together: perhaps because that he, who comes into a plentiful Fortune, having no occasion to employ his Parts and Industry, grows lazy, and negligent, or at best betakes himself to some other Affairs; or perhaps, because Men not knowing the difficulty in obtaining it, value it not much; but rather look after the splendor of the World, whereunto rich Men commonly engage and enter their Children; and for that reason live at the height of the Reputation of their Estate.

The Prudence to obtain Wealth is generally conceived to be *cutting off superfluous* or unnecessary *Expences*; but that is not all: for there is also required good Managery, or making your Penny go further than another Man's. But in this Caution must be used; for many have been ruined by buying good Pennyworths.

In *making Friends by Mony* Prudence also is required, least you lose *that* also. For it is best used upon an *exigent*; *occasionally* rather than *frequently*; and *actually* rather than *constantly*; like a *Wedg*, not like a *Saw*.

Many

Many can hurt who cannot profit. And the ill Tongue of an *Inferior* many times harms more than that of an *Equal*; for it is eaſilier believed, becauſe leſs ſuſpected. Therefore endeavour to keep a fair Reputation with all Perſons; with Superiors humble and compliant, not low and flattering; with Equals grave, not moroſe; with Inferiors courteous and fair-ſpoken, not ſullen or imperious. Conſidering, that no Man is willing to own him, that is out of Faſhion, as I may ſay, out of the good Opinion of the World.

It was *more dangerous to offend Sejanus* than *Tiberius.* For all Men raiſed from low Condition are more jealous of Affronts and Contempts; which a natural and generous Superior is not: who interpret nothing to be Contempt but what is *meerly* ſo, or done on purpoſe to affront; and nothing to be ſo, but what cannot well be conſtrued otherwiſe. To ſuch therefore as *Sejanus*, you muſt carry your ſelf ſo, as not to be hated by him; for you will find it hard to pleaſe both the Patron and him. Beſides, you know not how long he will laſt; and it goes hard with a Man of Underſtanding and Spirit, that *his Good muſt depend upon two, and his Ill upon one.*

If you *cannot be reconciled to a Favorite, be* ſure to *tell your Patron that he is your Enemy*; ſo his ill Offices cannot hurt you.

It is unpardonable *Folly to quarrel with them, who are* much *your Superiors*; for the Thred breaks where it is weakeſt.

If you be ſo ill ſatisfied of any perſon, that you think not fit to pardon, or bear with him any longer, yet let him not know ſo much; for the time may come when you ſhall have need of him. And if you reſolve to chaſtiſe him, diſcover it not, leaſt you

you be prevented. But this is not to be uſed but in extremity, and towards Perſons incorrigible. For according to the Rules of our moſt holy Faith, 'tis infinitely better not to revenge at all, but to paſs by Offences: than which no man can ſhew greater Wiſdom. And this is not very difficult if you ſtifle Quarrels in the beginning. But there are ſome ſo wicked diſpoſitions, that nothing works upon them but fear; and he that lets them go unpuniſhed, encourageth them in their Evil Courſes.

Whether you expect Employment and Preferment, or chuſe a private Life, if you have any thing to loſe, *endeavour to be in Reputation with your Prince* and Superior: and truſt not to your Innocency, or wary living. For beſides, that he cannot want an occcaſion ſome time or other to puniſh you, you know not what may happen, wherein you ſhall ſtand in need of him.

Much leſs preſume, that *your Manners are undiſcovered*, or to commit any Fault upon hopes of Secrecy: for a good Judge will ſo entangle and hamper you, that you cannot eſcape. And if you be once ſuſpected, more Suſpicions will be continually ſuggeſted againſt you. And even to have much Suſpicion and little Proof makes againſt you, for it is a ſign that you are more dangerous.

No *Man can ſtand always upon his guard*, but ſometimes he will fail and miſtake; happy he whoſe Errors are in ſmall matters, that he need not great applications and much endeavour to get himſelf off the ſhallow. Nor can a Man on a ſuddain foreſee the depth of a Queſtion, or the Conſequences of an Action. Therefore when you doubt, or ſee not clearly, be wary, and take time. Many times ſmall Miſtakes produce great evil Effects, and great Miſtakes ſometimes none at all: wherefore contemn

temn no danger, how little ſoever it ſeem to threaten. Be vigilant; *Cavendi nulla eſt demittenda occaſio.* It is much better to do ſo, than be beholding to your Friend to fetch you off; for that is accounted equal to, if not greater than, a conſiderable benefit.

Give not much heed to thoſe, who would perſwade you to quit your Employment; or pretend themſelves to be weary of buſineſs: have they not a mind to ſucceed you? Or are they not like the *Fox*, that having loſt his own Tail, would perſwade all the reſt to cut off theirs?

9. 'TIS not an unuſual way to obtain Preferment to ſhew a man's ſelf ſo conſiderable as to *fright his Prince* into Compliance. In Reaſon this ſhould be an ill Means; but Experience ſhews, that under laſch Superiors, or ſuch as are under Hatches, it many times thrives well enough. Upon the ſame Grounds proceed alſo thoſe, who endeavour to make themſelves neceſſary to their Prince; and ſo rivet themſelves into his Buſineſs, that they cannot be drawn out without tearing the Piece.

But of ſuch the *Prince is* always *jealous*; and will at ſome time or other *emancipate* himſelf. He therefore that takes this courſe walks upon a Precipice, and the further he goes the greater is his ruine likely to be. The Count of *S. Paul* took his meaſure upon theſe grounds in *Lewis* XI.'s time. But he had to do with a Prince of extraordinary Parts.

The *People* (upon whoſe recommendation many perſons think to raiſe themſelves) *guide not themſelves by reaſon*, but chance: therefore he is not wiſe that ſtrives to make himſelf their favorite, or forceth himſelf to gain their affection. For they

they will never do the like for him again, nor forgo the leaſt of their Profit for his greateſt Benefit. On the contrary, the Nature of the People and of all mean Perſons, is, always to *value themſelves*; as if all Men were obliged to augment and better their degree: 'tis beſt therefore to deny them at firſt, when their Deſires are modeſt. For if you once grant, you muſt never after refuſe, leſt your former Courteſy be loſt; and to think to ſatisfy them is to give drink to an Hydropick. Yet, if occaſion offer it ſelf to be favoured by them; or if your Virtue and good Actions have procured their favour, neglect it not. For a *general Plauſibility* may ſtand you in great ſtead; beſides that, it may be very advantageous by your good Management to your Prince.

Popularity is one of the loweſt and meaneſt ſorts of *Ambition*; a Refuge commonly of thoſe who envy ſuch as have prevented them in the lawful acquiring Advancement by the favour of their Superiors. And the Thoughts of the People being meaner and lower than theirs, they are forced to do and ſay many things contrary to their own Judgments and Inclinations. Beſides, the People being neceſſitous, meaſure all things by advantage, ſo that their Favour is chargeable, and ſeldom any other than Breath and Air, except Religion be in the caſe.

If you arrive to any Power, be very *wary how you tamper to change Governments* (which is uſually the refuge of neceſſitous Perſons.) For not being able to perform it your ſelf, you muſt of neceſſity truſt your Cauſe and Perſon to many fooliſh and open perſons. Yet nothing more frequently ruins ſuch Deſigns, than too much Caution for Security. For that requires longer time;

time; and employs more persons about the principal business; and is subject to many more Accidents.

In *Court* have many *Acquaintances*, but make a *Friend* for Advice and Consultation *out of Court*, and one that is not likely to have an interest in your Patron.

10. THE Service of a Prince is, procuring that his *Will and Intentions be fulfilled*: for no Man esteems that (be it never so good) that is not according to his own desires. Such therefore as his Desires are, such must they be whom he employs: for they are look'd upon as only the Instruments for his compassing and bringing about his purposes.

Wherefore they who seem most zealous to perform the Princes Will in all things, without Deliberation, or interposing their own Judgment concerning the Lawfulness or unlawfulness of them, seem to be in the plainest road to Preferment. Yet divers of the wisest Princes have made even *that* the *Criterion* to exclude Men from their favour; and retain such, as upon tryal were found constantly virtuous.

Princes usually more esteem one that is *Philo-Alexandros*, than one that is *Philo-Basileus*; that is, more one that loves his Person than his State and Condition, than his Nation, than the Publick; though this is indeed the more honourable, and the other more easily counterfeited. But in reality *Princes have very few*, if any, *Friends* to their Persons; for they have no Equals, nor Familiars. For indeed few wise Men will expose themselves to so much hazard, nor set themselves as Pales against the Wind, but for their own Advantage.

Besides,

Beſides, they know that if any difficulty happen, it is reaſonable they ſhould be deſerted. Wherefore they ought to make much of thoſe who are truly *Philo-Baſileis*; for there are too few of them who are *ſincerely* even *ſo affected*.

It is an action of very great Prudence to *carry even between Adulation and Sowrneſs*. Neither to be as the *Cook*, that aims only at Pleaſure; nor as the *Phyſician*, who intends only Health; but to mingle and adjuſt them together. Whilſt we retain *Juſtice* and *Friendſhip*, not to ſcandalize *Prudence* and *Intereſt* is a difficult matter: yet not impoſſible; for *M. Lepidus* kept to the end his Authority with *Tiberius*, a very jealous Prince, as *Tacitus* obſerves.

Flattery and Obſequiouſneſs is a more quick and ready way to Advancement, than either durable or laudable. For when diſcovered to be ſuch, it is contemptible, and afterwards odious. It is but Lead that bends and plies every way; nor is he a Man either of Virtue or Courage, that can condeſcend to make himſelf *univerſal Miniſter* to any one. Conſequently he is neither faithful in his Employment, when he eyes a greater Reward; nor conſtant to him, when he ſpies Danger.

Of *Flatterers* there are two ſorts. 1. *Bouffons*, whoſe chief Inſinuation is to eat and be clothed: who, like the *Ape*, finding himſelf neither fit to carry Burdens as the *Aſs*, nor to keep the Houſe as the *Dog*, betakes himſelf to make ſport. Theſe are eaſily diſcovered, and their worſt is not very dangerous. 2. The other ſort are more *ſubtil*, gentile, and miſchievous; whoſe Deſigns are to *intrigue themſelves into Buſineſs*; to make Fortunes, and get Eſtates, or perhaps Honours, by univerſal Compliance. Theſe, by obſerving the Actions and Diſcourſes

Diſcourſes of their *pretended Patron*, diſcover his Inclination, as *Hunters* do the Haunts of wild Beaſts, that they may eaſilier intrap them. It is their Intereſt he ſhould be *vicious*, careleſs, irregular, and extravagant; for by that means they can more *eaſily withdraw* him from all *virtuous Perſons*, and ingroſs him to themſelves: who have no other way to ingratiate themſelves, but their ready Compliance with all his Deſires. This they endeavour ſhould paſs for *Affection* to his Perſon; and they repreſent all other *Adviſers*, either as Contemners of him, or at beſt as moroſe and of evil humour.

Therefore they *pretend to idolize him*; to obſerve his Counſels and Commands as *Oracles*; not *to converſe* with thoſe he ſuſpects; *to inveigh* againſt his Enemies; *to make* him the Head of their own Counſels; and themſelves to be even in their particular Affairs ruled by him; *to take* great content in ſerving him; *to praiſe* him immoderately before thoſe who will be ſure to inform him of it; to exaggerate every ſmall favour received from him, and to diſſemble the Injuries.

They alſo are careful to new-name all his Vices. Covetouſneſs they call Providence; Jealouſy, Circumſpection; Prodigality is Generouſneſs, *&c.* Then they compare him with others either of a contrary Vice, if the Man be hated; or of the ſame, if in any Reputation. They feign alſo in themſelves the ſame Inclinations, Sympathy, Sentiments, with their Patron; and often undervalue themſelves in reſpect of him. They are alſo apt to praiſe him for what he hath not done, or extravagantly for what he hath done, gloſſing and varniſhing all Miſcarriages, *&c.* and few there are who are not taken even with this one Bait. For who is he that values not himſelf above his Deſerts?

ſert? and thinks not all is his due which is given? In reality, the refuſing or accepting of Praiſe rationally and diſcreetly, is as great a trial of a wiſe Man, as the Cupel is of Silver.

No Maſter eſteems a Servant of whom he hath no need; and that either for his Abilities (of which few Maſters can judge) or becauſe he knows his Secrets: this then being the eaſier and ſecurer, is that way which Flatterers, and all thoſe who endeavour to make themſelves great by unlawful means, chuſe to walk in. And of all Secrets, they moſt deſire to be privy to his Vices; for by that means he becomes obnoxious to them.

In *doing ill Offices*, theſe Flatterers obſerve, 1. To do them ſeldom. 2. To tolerate, if not confirm, the Praiſes of him they deſign upon; leſt they be ſuſpected to have done it out of Malice. 3. To pretend no ſmall or inconſiderable occaſion, nor their own Concerns, but a public one only, and in defence of their Superiors. 4. To diſpoſe their words ſo, as they may ſeem caſual and unpremeditated.

Artis eſt celare Artem; they endeavour therefore by all means to be accounted ſincere and upright Perſons; for they ſee that the fame of being crafty and ſubtle (which is the great skill they really pretend to) much retards, and impedes their Buſineſſes. In general Converſation therefore, none more open and free; none ſeeming by their Diſcourſe more noble and generous. But their Confidence is in Simulation and Duplicity; which, becauſe of other Mens evil dealing, they pretend is neceſſary.

They often pretend, and endeavour, to be *in eſteem with the Clergy*; eſpecially thoſe who make ſhew of greateſt Severity and Holineſs. And of

ſo

ſo great force is the ſhew of Religion, that even an Hypocrite is feared and reverenced. Hereby alſo they have conſiderable advantage; that they can decry all Vices, even thoſe of which themſelves are guilty; and can ſafely aſperſe thoſe whom they hate or fear; and unhappy are they that fall into their hands.

11. PRINCES, when they have denied a Favour to one that importunately ſues for it, *are apt to ſuſpect that ſuch a one hates them* for the Denial, and therefore afterward look not well upon that perſon. Wherefore *be not too earneſt* in your Requeſts. And if your Misfortune be to be denied, be ſure not to ſhew ſuch Reſentment as he may ſuſpect you intend him any harm. Rather ſeem to be content with any ſlender ſhew of Reaſon he gives you; ſo you may obtain, if not this, yet ſome other Favour.

But if you perceive his Mind to be alienated from you, retire betimes; for a Man falling is by every one thruſt downwards. Beſides, all the Miſcarriages and Errors will be ſurely laid upon your Shoulders, notwithſtanding all your Innocency.

Do violence to your ſelf rather than not conceal or diſſemble the Injuries done you by your Prince or Patron. For ſhould you declare your ſelf unſatisfied, ſo far would he be from compaſſionating, or making amends to you; that upon the leaſt occaſion he will hate you.

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